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*Surgeon-in-Charge, Roggew Hospital*

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*New York.*

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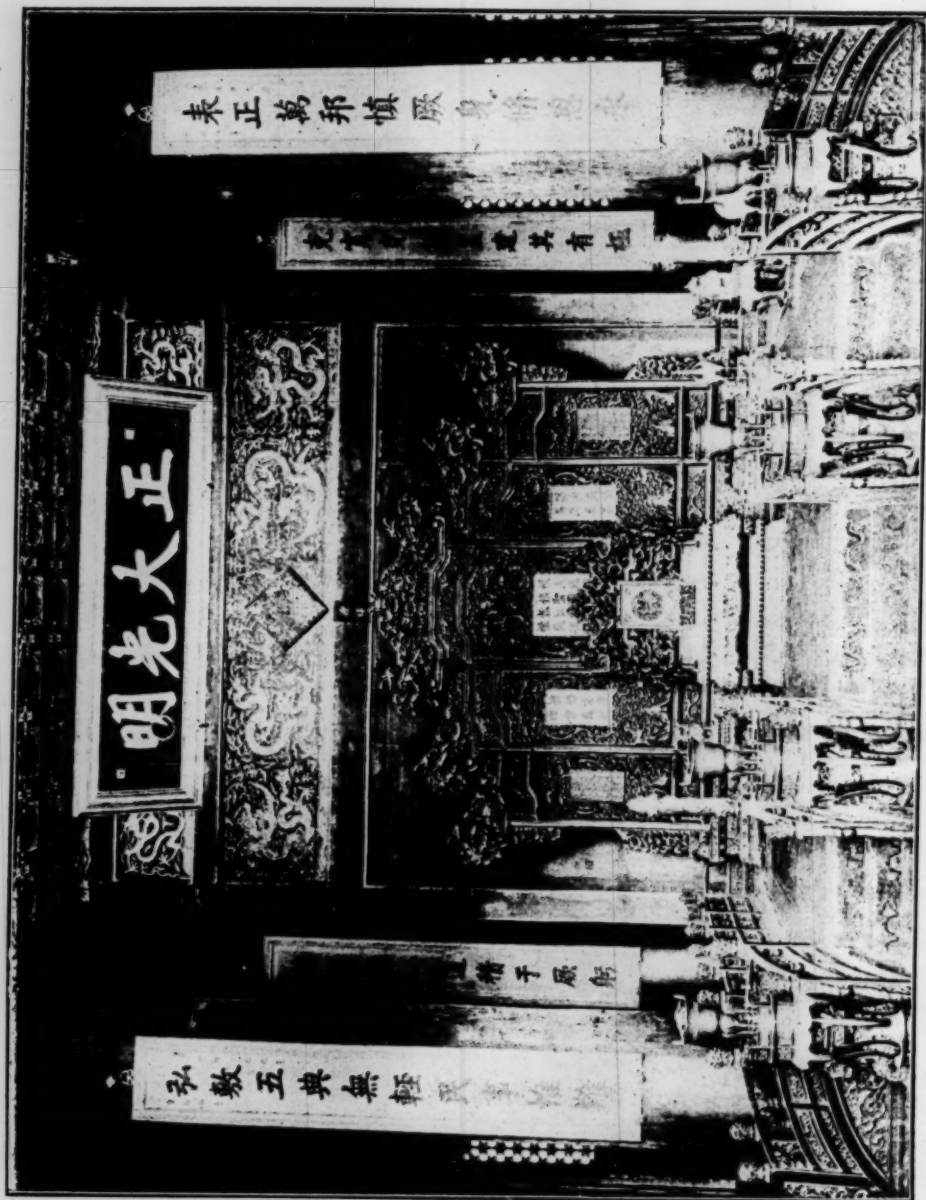
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AUDIENCE HALL IN THE IMPERIAL PALACE (SEE EDITORIAL COMMENT.)



THE  
CHINESE RECORDER  
AND  
*Missionary Journal.*


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*Missionaries and Their Rights.*

BY ROBERT E. SPEER.

 State has certain duties toward its citizens. Looked at from the side of the citizen, these duties of the State are his rights. He may be a simple child, too ignorant to know his rights or unable to claim them, but the State has its duties to discharge to him, none the less. What these rights are which the citizens of the State possess is one question. What each citizen will do with his rights is a different question.

As a citizen the missionary has, in general, exactly the same rights as other citizens. The fact that he goes abroad, not to make money but to do good, does not deprive him of rights recognized in the case of men who go abroad to make money, and who often make it through doing evil. Whether in any particular foreign land the missionary's rights are greater or less than the trader's, depends on the treaty stipulations between that land and his. But there is nothing in the nature of the missionary's work which abrogates in his case rights acknowledged to the merchant or the traveller.

It has been alleged in the case of the China missionaries that the claim that they "only ask the protection that every dweller in a foreign land is entitled to from his government" is specious, because missionaries do not behave as ordinary residents. In China, at all events, they appear as conspirators against Chinese society and the Chinese State." That is not true; but even if it were the question is closed by the simple fact that the treaties plainly declare that the missionaries and their converts "shall alike be entitled to the protection of the Chinese authorities." As the United States Treaty declares, "Any person, whether citizen of the United States or Chinese convert, who, according to these tenets (*i.e.*, the principles of the Christian religion as professed by the Protestant and Roman

Catholic Churches), peaceably teach and practice the principles of Christianity, shall in no case be interfered with or molested." It is said that Wm. B. Reed, the framer of this treaty, stated that this "matter was brought forward and encouraged by the Chinese themselves." Neither Mr. Reed nor any of the other ministers then negotiating treaties with China had authority to insist upon this recognition of Christianity, "and if the representatives of the Chinese government had not urged it, there is no probability that such clauses would have been inserted." On the other hand, the right of trade was insisted upon by the Western Powers, and was extorted from the Chinese whether they would or not. The rights of missionaries to preach in China and to claim protection for themselves and their converts, are guaranteed by unmistakable treaty provisions. And there is no evidence that the Chinese did not willingly accede to these provisions.

In speaking of the ground of the intervention of the United States at the time of the riots of 1895, the Hon. John W. Foster, who has as much right as any man to speak alike for the government of the United States and for the government of China, said: "There seems to be in a part of the public press of our country a misconception of the ground upon which our government bases its intervention on account of these riots. It is not because we are a Christian country and are seeking to support a Christian propagandism in China. It is simply because the people in whose behalf our government intervenes are American citizens, pursuing a vocation guaranteed by treaty and permitted by Chinese law. It should also be borne in mind that the Imperial government has repeatedly recognized the salutary influence of Christian missions in their moral tendencies, their educational and medical work, and their charities. The American missionary has the same right to go into all parts of the Chinese Empire and preach and teach in the name of his Maker as the American merchant has to carry on his trade with South America or the islands of the Pacific, and he has the same right to invoke the protection of his government when his lawful vocation is unduly obstructed or his life or property put in peril."

This states the case clearly. The missionary has rights as clear and solid as those of the trader. But it is nevertheless true that there exists a feeling in some minds that the missionary ought not to have these rights, and that therefore it is proper to deny that he has them. It seems to such minds anomalous that a man who goes abroad for an unselfish purpose should be recognized as having any civil or political rights. And often governments begrudge any recognition of them. They do not object to any expense in enforce-

ing rights of traders, or recently naturalized aliens. Witness the recent case of Marcos Essagin. But missionaries are different. "I must not conceal from you," said Lord Salisbury, and it was a discreditable though unnecessary revelation, "that at the Foreign Office missionaries are not popular." There have been times when the same thing could be said of our State Department.

Why are they not popular? Not because they make a disproportionate amount of trouble; for they do not. Not because they lead dissolute or criminal lives; for they do not. No missionaries ever organize Jameson raids, or wound natives as Essagin did in Tangier, or kill them as Logan did at Canton. No, there is a feeling that government has no responsibility toward missions, and that missionaries are bothersome when they obtrude their rights.

There is something in this undeniable feeling which Lord Salisbury so openly acknowledges that stirs one's blood. We have traders' rights which governments are glad to recognize and enforce, while the Christian teacher or doctor, working unselfishly for the good of the people to whom he goes, is a nuisance if he needs and accepts protection. But his rights are just as sacred as the trader's, and it is the duty of the government to assure them. For a Prime Minister, head of the Foreign Office, to say that his office dislikes missionaries is to indicate the unworthiness of his office and of his subordinates. Did he ever say that the men who deal in opium with China, or who have dealt in rum and fire-arms with Africa and the South Sea Islands were unpopular in the Foreign Office?

But beyond this it may be said that there have been times in the history of the British Foreign Office when a nobler sense of national duty prevailed, when ministers recognized obligations to mankind, beside which Lord Salisbury's unpleasant humor seems a squalid thing. After the public execution at Adrianople, in 1853, of a young Moslem judicially condemned to death for the crime of having apostatised to Christianity, the Earl of Clarendon, Minister of Foreign Affairs, wrote to Lord Stratford de Redcliffe, the British Ambassador at Constantinople: "The Christian Powers, who are making gigantic efforts and submitting to enormous sacrifices to save the Turkish empire from ruin and destruction, cannot permit the continuance of a law in Turkey which is not only a standing insult to them, but a source of cruel persecution to their co-religionists, which they never can consent to perpetuate by the successes of their fleets and armies. They are entitled to demand, and Her Majesty's government do distinctly demand, that no punishment whatever shall attach to the Mohammedan who becomes a Christian." The Earl of Aberdeen had the same noble conception of the duty of a Christian nation when, in 1844, he

wrote to Sir Stratford Canning: "The Christian Powers will not endure that the Porte should insult and trample on their faith, by treating as a criminal any person who embraces it." Taking this highest view of national duty, it may be maintained that governments exist more for the extension of truth and justice than for the extension of trade, and that those representatives who go out to teach men better ways and to lift up their life have more right to be defended than those who go for commerce, and far more, surely, than those who carry on debasing traffics, or who lead polluted lives. I am not originating this distinction. I have held that the State has duties toward all. But when men draw lines, and deny to missionaries rights which they claim for others, I believe it is just to reply that if distinctions are to be drawn, all the claims for excess of rights are on the side of the missionaries.

Let that pass; but let us have done with the nonsense that the State owes the duty of securing treaty rights and protection of person to some of its citizens, but not to others. The London *Spectator* stated the case clearly five years ago, when this same question was under discussion:

"It must next be asked whether when the missionaries go to China they ought to be as fully protected as other citizens doing their lawful business. It might, perhaps, be arguable that missionaries in China could not claim the protection of England, supposing they were breaking the law of the land by teaching Christianity. Personally, we hold that there is a good deal to be said for the opinion that they should be protected even in that case, or, in other words, that no Christian State should recognize the right of a semi-civilized Power to exclude the entry of Christianity.

"It is not, however, in the present case necessary to discuss this problem. The legal right of the missionaries to live in China and to teach Christianity is absolutely clear, and is guaranteed by treaty. The men and women who were burned and speared the other day had done nothing contrary to the law, or for which they could have been lawfully punished by any Chinese tribunal. This being the case, we hold it to be mischievous nonsense to talk as if the Chinese missions did not deserve protection. Are men and women to lose their British citizenship because, in obedience to the voice of duty, and in order to carry out what they believe to be the will of God, they devote their lives to rescuing human beings from that appalling mixture of materialism and superstition which in China passes for religion? Is a man to have the English shield over him only as long as he buys tea and sells cotton; and is the teaching of, and ministering to, the degraded people of southern China to be held as depriving an Englishman of his claim to be



unmolested in a foreign country as long as he conducts himself in accordance with the law ?

"If this were to be the rule, the consequence might, indeed, be curious. We should have questions asked in Parliament as to why nothing had been done in regard to the flaying alive of Mr. Brown, a Scotch tea-broker, answered by the remark: 'It appears that Mr. Brown had been in the habit of teaching in the Sunday-school of a Presbyterian mission near the place where he was killed, and therefore the British government could not be expected to interfere.' The truth is, the attempt to say that the government ought not to bother about missionaries is absurd. Unless we are going to give up the idea that British citizenship is a full protection to all to whom it attaches, we must protect men whether they preach or teach, or only buy and sell."

But, as I said at the outset, what rights the missionary has, is one thing: what he will do with his rights, is a different thing. The second question is not one for discussion by those who deny him his just rights. It is a family question which missionaries and those who sympathize with them may discuss among themselves. It does not at all affect the duty of the State. It merely affects the claims that the missionary will make and his attitude before the world.

The missionary is at liberty to refrain from exercising his rights when he thinks he ought to do so. To be sure, the State is at liberty to refuse to allow him to surrender his rights. Consuls have obliged missionaries to accept protection more than once when they did not seek it. But the missionary can refrain from claiming what he has a right to claim. As Woolsey says in his "Political Science": "Rights may be waived. The very nature of a right implies that the subject of it decides whether he shall exercise it or not, in a particular case. . . . It can never be too often repeated in this age that duty is higher than freedom, that when a man has a power or prerogative the first question for him to ask is: 'How and in what spirit is it my duty to use my power or prerogative? What law shall I lay down for myself, so that my power shall not be a source of evil to me and to others?'"

In a real sense, the whole missionary movement is a surrender of rights. The Incarnation was just this. Our Lord emptied Himself, counting not His right to be equal with God as a thing to be jealously retained. Every missionary gives up many rights in order to go to the mission field, and there his whole life is in a real sense a self-emptying and an abandonment of things he might have claimed. To what extent is this spirit to govern his relations to his own government and to the government of China ?



There are some earnest missionaries who believe, as one of them says, that "every missionary in China should resolve that henceforth under no circumstances will he appeal to any earthly government. He teaches men everywhere to be subject to the powers that be. He prays always for kings and for all in authority. But he will bring before them no request for protection or aid. If his persecutions are not too great, he will bear them. If they threaten too much, he will flee. If his property is destroyed, he will take joyfully the spoiling of his goods in view of his heavenly treasure, and no representation of the case shall be made to Minister or Consul. If he is killed, his comrades will bury him, as 'devout men carried Stephen to his burial,' and they will do no more." This was to be the principle also of the Soudan mission, which Wilmot Brooke projected: "As the missionaries enter the Moslem States under the necessity of violating the law of Islam, which forbids anyone to endeavor to turn Moslems to Christ, they could not, under any circumstances, ask for British intervention to extricate them from the dangers which they thus call down upon themselves. But also for the sake of the natives, who have to be urged to brave the wrath of man for Christ's sake, it is necessary that the missionaries should themselves take the lead in facing these dangers, and should in every possible way make it clear to all that they do not desire to shelter themselves, as British subjects, from the liabilities and perils which would attach to Christian converts from Mohammedanism in the Soudan. They will therefore voluntarily lay aside all claim to protection as British subjects, and place themselves, while outside British territory, under the authority of the native rulers."

This view ignores the fact that States have duties, and that even if a missionary thinks that he should not strive to prevent a bad government from doing wrong and injustice when it has bound itself solemnly, as in the case of China, to avoid such wrong and injustice, the State whose citizen he is must prevent such an evasion of solemn obligation and such offence against rights. And further, this view surrenders too completely to a vicious theory of the State. Is civil government ordained of God? If it is, what higher function can it have than to defend the innocent and guarantee justice? States as well as families and churches, are religious, and they have moral as well as commercial duties. It is not their business to coerce opinion. It is their business to prevent injustice. They may not undertake a religious propaganda; but neither may they permit a propaganda of assassination. And this view makes an indefensible distinction. If Christian citizens may exercise their political rights at home, they may do so abroad.

Furthermore, such a view assumes what needs to be proved, and what cannot be proved from history; namely, that religion must be wholly divorced from politics. Every State must be religious. And every religion must deal with the organized life of man, which is politics. The two can be confused to the injury of each, and they can be separated equally to their mutual injury. But they have undeniable points of contact. As Dr. Nevius, one of the most sagacious missionaries to China, has said in a posthumous paper, on this subject of missionaries' rights:

"The adoption of any fixed, unvarying rule of procedure would be sure to mislead us. Some of the teachings of the Bible seem to present the duty of absolute non-resistance, abstaining from appeals to the civil power for protection under all circumstances. In other places we are taught that resistance to persecution and an appeal to the civil power for protection are legitimate and under some circumstances obligatory.

The example of the Apostle Paul on his first visit to Philippi is remarkably apropos here. While he joyfully submitted to being seized, scourged, and thrust into the inner prison, when all might have been avoided by a word, we cannot (to use the language of Dr. Alexander) but admire the moral courage, calm decision, and sound judgment which he showed in the assertion of his legal rights, precisely when it was most likely to be useful to himself and others. This is enough to show how far he was from putting a fanatical or rigorous interpretation on our Saviour's principle of non-resistance (Matt. v. 38; Luke vi. 29) which, like many other precepts in the same discourse, teaches what we should be willing to endure in an extreme case, but without abolishing our right and duty to determine when that case occurs. Thus Paul obeyed it, both in letter and spirit, by submitting to maltreatment and by afterwards resenting it, as either of these courses seemed most likely to do good to men and honor to God."

The missionary has his rights, and there are times when he may justly claim them, when it would be wrong for him to waive them and obtusely permit injustice and crime. Even if some evil is caused by his acceptance of his rights, it is less than would be caused if he waived them. On the other hand, there are times when he must surrender them in the interest of his mission. The right principle is that he should lay aside all selfishness, all desire for mere personal protection, and all "motives of a purely personal character" and do what will be best for Christ's church. If the interests of Christ's church will be best served by the missionary's death, he must die; if by his life, he must live. He has no right to surrender the interests of the church

to the claims of some rigid theory of his own, especially if it rests on an atheistic and immoral view of the functions of civil government.

The "Principles and Practice" of the missionary society which has the largest number of missionaries in China, sets forth a view with which, theoretically at least, I think the great majority of Protestant missionaries agree, and which practically I am sure defines their actual practice. A small minority of missionaries have ever made any representation of any sort to either Consuls or Chinese officials. "Too great caution" the "Principles and Practice" of the China Inland Mission declares, "cannot be exercised by all missionaries residing or journeying inland to avoid difficulties and complications with the people, and especially with the authorities. Every member of the mission must understand that he goes out depending for help and protection on the living God and not relying on an arm of flesh. . . . Appeals to Consuls or to Chinese officials to procure the punishment of offenders, or to demand the vindication of real or supposed rights, or for indemnification for losses, are to be avoided. Should trouble or persecution arise inland, a friendly representation may be made to the local Chinese officials. . . . Under no circumstances may any missionary on his own responsibility make any written appeal to the British or other foreign authorities. . . . In preaching and selling books the collection of large crowds in busy thoroughfares should, as far as possible, be avoided, and, where it can be done, any difficulty should be arranged without reference to the local authorities.

..... On no account should threatening language be used or the threat of appealing to the Consul be made. Great respect must be shown to all in authority, and must also be manifested in speaking of them, as is required by the Word of God. Where prolonged stay in a city is likely to cause trouble, it is better to journey onward; and where residence cannot be peaceably and safely effected, to retire and give up or defer the attempt, in accordance with the Master's injunction, 'When they persecute you in this city, flee ye into another.' God will open more doors than we can enter and occupy. In conclusion, the weapons of our warfare must be practically recognized as spiritual, and not carnal."

I think the Rev. John Ross, of Manchuria, one of the leading missionaries to the Chinese, expresses the common judgment when he says: "It is dangerous for us to demand always what we call 'treaty rights'—rights under treaties extorted from China. Better to quietly endure many a wrong than assist by ever (*i. e.*, always) claiming our 'rights' to deepen the sense of irritation given by

our presence in China. Where and when this endurance should end, must be left to individual conscience."

Mr. Conger has consulted the desires of the missionaries on this general question of their political rights in China, especially in relation to the lawsuits of Chinese, and on January 24th, 1900, he wrote to Mr. Hay, regarding the proposal that Protestant missionaries should claim the political privileges accorded to the Roman Catholics, that he had consulted "the Protestant missionaries of all denominations, and at least nine-tenths of them, speaking from their own experience at treaty ports and in the interior, living near United States Consuls and far from them, expressed themselves as opposed to making any requests for like privileges, or, in fact, paying any attention whatever to the decree. The gist of all their arguments was, that the Chinese were continually soliciting the aid of missionaries in lawsuits and other local difficulties, requesting them to intercede with Chinese officials, etc., and that, if the rights and privileges accorded to the Catholics by the decree were by public edict given to them, it would be understood by the Chinese as a special authority giving the missionaries license and power to interfere, and so tend to make them civil advocates instead of gospel ministers. This they do not desire."

It is not necessary here to go into the question of the relation of the missionaries to the trials and persecutions of the native Christians. Exactly the same principles govern there that govern in the case of the missionary. Rights are to be claimed or waived, not as the personal interest of the individual may suggest but as the interests of the church require. The same treaty stipulations which ensure protection to the missionary cover the rights of the native Christians to freedom from molestation. The rights and the duties of missionaries and native converts in this regard are the same. They will accept or avoid suffering, not as they wish, but as they ought, in the interests of their spiritual enterprise.

For the missionary work is a spiritual work. It has spiritual motives, spiritual aims, spiritual methods. And while it is carried on by men who are possessed of civil rights which they have no right to treat with contempt, which they must use as the interests of their work demand, it is yet one right of these men that they may surrender their rights when, and to the extent, that it is to the interest of their cause that they should do so. When that may be, it is for them to determine for themselves; it is not to be determined for them by those who deny that the missionaries have any rights at all.



*A Short Life of Pastor Chiu, of Amoy.*

BY REV. F. P. JOSELAND, AMOY.

THE best proof of the suitability of the Christian gospel for the Chinese is not in statistics. Not in the number of nominal Christians is the success of Christianity to be found, but rather in the quality of the Christians themselves. The following sketch of a native Christian minister is intended to serve as a proof of the power and efficacy of Christianity to win the intellect as well as the heart of the Chinese.

Pastor Chiu Chi-tek was born in the year 1856 in the county of Hui-an (Gracious Peace), in the prefecture of Chin-chew, situated some sixty odd miles north of Amoy along the sea-board. He was the second of three sons, and has turned out the ablest. His elder brother is senior deacon of the Koan-a-lai church in Amoy, and his younger brother is the pastor of the Thai-san church in the same city, both belonging to the London Mission. When he was nine years old his parents removed to Amoy, and all the family attended the Koan-a-lai church and became Christians. His parents joined the church and proved exemplary members until their death. When Chi-tek (to use his Christian name) was twelve years old he entered a missionary school and began a systematic study of the Bible, with the result that at sixteen years of age he was baptized and was admitted to the Lord's Supper, becoming by this public confession a member of Koan-a-lai church. He was received into the church by the Rev. A. Stronach, of the London Mission, who was both pleased and impressed by his evident piety and earnestness, and noticed signs of promise which have been amply fulfilled.

A year later he entered the Amoy theological hall for the training of students for the ministry and passed through his course with great credit, making the most of his opportunities and proving a favourite, both with teachers and fellow-students. The friendships he formed then have lasted until now, in many cases; for the ties of mutual fellowship in study and work in China are as strong as, if not stronger than, at home.

He left the college to enter upon his life-work as a preacher of the gospel at twenty years of age, and began first in the country, serving successively at Koan-khan, Kio-a-thau-hi, and Pho-lam, three inland stations where young churches had been formed not long before. In each of these places his work was blessed, and many members of the church have happy memories of the young preacher's labours. When he was twenty-two years old he was married, and passed through a time of temptation. His father-in-



law became very ill and brought great pressure to bear upon him to get him to promise to give up his work as a preacher in order to take full charge of the business. But by the grace of God and with the help of the missionaries he was able to resist the temptation, feeling that as he had already given himself to Jesus Christ, it would be treachery to Him to turn back, and so he preferred to remain a preacher of the gospel rather than to spend his energies in the making of money. Even so, to all Christ's servants in all ages and in all countries, the same choice has to be made that Moses faced, when he chose the people of God, "accounting the reproach of Christ greater riches than the treasures of Egypt."

"Once to every man and nation  
Comes the moment to decide,  
In the strife of Truth with Falsehood,  
For the good or evil side." LOWELL.

Therefore as he felt he could not leave Christ's service for the service of the world, his father-in-law's business was sold to someone else. And in talking to me on this subject he told me that he has never regretted his decision, and is full of gratitude to God for helping him to resist so severe a temptation.

None the less he did not find his work as a preacher free from difficulties, and therefore readily accepted a call that came to him shortly afterwards from the church at Tang-mung, Chiang-chiu, to be their preacher, especially when it was accompanied by the promise to become self-supporting. For the members were so unanimous in their desire to obtain him that they offered to pay the whole of his salary, thereby becoming independent of foreign help, and this church has never gone back from that decision from that day to this, more than twenty years ago. He accepted this call, and for four years did yeoman service at this important church.

In order to show the character of the conflict of mind through which he passed, it may not be amiss to mention the points of difficulty he had to face, as well as the experiences through which he went which helped him to a final decision on God's side. The main elements of difficulty were three-fold: First, the many obstacles to a complete understanding between the foreign missionaries and the native workers, owing to the inevitable differences of disposition and divergences of opinion. Secondly, the many heavy cares and wearying anxieties of all church work, needing much patience and strength in order to bear them. Thirdly, the insufficiency of his salary to meet the growing needs of his family. But he admits readily that two things gave him the most comfort and help at that critical time and guided him at last to a definite consecration of

his whole life to the service and glory of God. First, the great encouragement and spiritual help he received, not only from the missionaries, but more especially from his native fellow-workers, who did all they could to tide him over the crisis and to point him to the privileges and blessings of all work for God. And, secondly, the immense help and comfort his wife was to him at that time. She was so earnest and prayerful, so fully consecrated to Christ that her presence at his side was invaluable, not only sharing his cares and troubles and so making them lighter, but also teaching him continually not to overvalue this world's attractions. Happy man to have such a devoted wife at this stage of his life's history—a true helpmeet for a servant of God! So it is to these two causes chiefly that he owed his final determination to labour for God and for the good of his fellow-countrymen, and not to allow worldly concerns to draw him away from the service of Christ.

After remaining at Chiang-chiu for several years and doing a splendid work there (so much so that his name is still honoured and remembered for good, even up to to-day) when he was twenty-six years' old he received a hearty and unanimous call to the pastorate of the Thai-san church in Amoy, at that time the most important church in the London Mission. Accordingly he moved there the year after, spending one year first of all as preacher, until at the annual meeting of the Ho-hoey (or the Amoy Congregational Union) in the year 1884, he was solemnly set apart by the foreign missionaries as the ordained pastor of the Thai-san church of Amoy. Here he remained for twelve years altogether, during which time the church grew in numbers and efficiency. But the care of this church did not monopolize all his energies, for shortly after his election as pastor, missionary work in the north river district of Amoy was begun, and Pastor Chiu was asked to accompany the foreign missionary on his travels and to help in the founding of the new churches, so that he was often away from Amoy assisting the missionary in many ways. He helped too in the school work to some extent, for the Island of Ku-long-su, where the foreigners live, has always been included in the Amoy work, so that the Amoy pastors share with the missionaries in much that goes on there. Indeed quite a number of their church members live in Ku-long-su, and the Hok-im-tong chapel on Ku-long-su, connected with the schools, is reckoned as belonging to the Thai-san church, and its Sunday and week-day services are provided for by the Thai-san pastor in conjunction with the missionaries.

The boys and girls of the schools are mostly under the supervision of the Thai-san pastor, and any desiring church fellowship are prepared for baptism by him. It is impossible, however, to give a

full account of the multiform duties that fall to the lot of this pastorate. Suffice it to say that Pastor Chiu's tenure of the office was ever marked by conscientious care and great tact, joined to an earnest piety that endeared him to all—young and old, native and foreigners alike.

It was therefore practically inevitable when in 1892 it was decided to begin a forward movement of the whole church by starting a new mission in the Ting-chiu prefecture that Pastor Chiu should unanimously be chosen to superintend the work. His own willingness to enter upon this work made it all the easier to arrange, but at first his church clung to him so tenaciously that they would only let him go for half the year at a time. Their love to him was so deep that it was not until 1896 that he claimed and obtained a complete release from the Thai-san pastorate, and so loth were they to let him go that nothing but the growing success of the Ting-chiu work and the delay in obtaining any foreign missionaries to take his place at last wrung from them a grudging consent to his leaving them. They would gladly welcome him back to-morrow were the way open, though they are somewhat consoled in having obtained his younger brother as pastor since 1897.

As superintendent of Ting-chiu work he has all along exhibited qualities of the highest kind. While the foreign missionaries have controlled the initiation and progress of the mission, the practical work of preaching the gospel, of opening stations, of renting houses, of accepting converts, of choosing preachers and other workers, etc., has largely been in the hands of Pastor Chiu. He led the way when the first band of men entered the district; he bore with them the obloquy and scorn they received; he shared with them the trials and privations, the difficulties of travel, of a new language, of finding resting places in their journeys to and fro. While other workers have come and gone, so that there are now only two men who started with him ten years ago, he has remained as faithful, earnest, as loyal as at first. The march of years has not dimmed his early enthusiasm, and he is now reaping a reward that he hardly expected when he began the work. He has learnt several of the various dialects with which the district teems, for he can converse and preach in at least three dialects in such a way as to be readily understood, and also to be able to act as interpreter to the foreigner. All the native workers under him look up to him with respect and much affection; he is a *persona grata* among the literati and mandarins; he is a power wherever he goes, and it is not too much to say that our work in the Ting-chiu district would not have been anything like as successful as it is had any other native worker been in charge instead of him.

He is still in the prime of life and has consented to continue in his present position so long as he has health and strength to do his work efficiently. His wife died some six years ago, leaving him with six children—two boys, and four girls. He has since then married again, and his second wife is with him in Ting-chiu-fu, and one little girl. One son is in Shanghai in a missionary training college; the other is at school in Chiang-chiu, while two of his girls are at school in Amoy. He has had no further family by his present wife, who is a strong woman, ready to help him in every way she can. She had to flee last year with him when the troubles arose, but directly the premises were rebuilt and the way was open to return, she gladly went back to that isolated post, and her influence for good among the women is markedly for good. May they both be spared for many years yet to come to labour together in the work of the Lord and continue to enjoy increasing success and much blessing.

So long as the Christian church in China can produce such men as Pastor Chiu, there need be no undue pessimism about its future. For they are living proofs of the power of the Christian gospel to win the intellect as well as the heart. The Chinese are by no means deficient in mental power, and a clever man who accepts Christianity has ample scope for the display of his ability. He need have no fear that to become a Christian will mean the curtailment of power. Those of us who have the growth of the Christian church at heart are only too glad to see intellectual endowments consecrated to the service of Christ, especially when combined with humility and earnestness. We do not desire that the young church in China shall always be dependent upon foreign control and aid, but look forward eagerly to the day when it shall become self-propagating, able to raise up its own staff of ministers and Christian workers, able not only to carry on its own work, but to start new schemes and press them forward to successful issues.

So I trust this account of one of the ablest of our native Chinese Christian ministers may show their capability for the work in which they are engaged and so give us hope for the future. The Ting-chiu work has been pioneer work, initiated, supported, and carried on by the native church with native agents, only partially helped and superintended by foreigners. Yet after ten years' work we now have five separate churches and two out-stations with one hundred and forty adult members and several hundred adherents, scattered over an area of 2,000 square miles. Our future growth is only limited by funds and workers. The present opportunities are boundless, and our past success is but an earnest of what must be ours in days to come.



## *The Starting Point in an Outline of Church History for the Chinese.*

BY REV. WILLIAM ASHMORE, D.D.

### I.

#### *The Old Testament "Congregation."*

**T**HIS is the proper starting point, for the reason that the Old Testament "Congregation" was preparatory, and in certain respects, prefigurative to the New Testament "Church." In the one case we have the "Congregation" under the Theocracy; in the other we have the "Church" under the Christocracy. Carnal Israel is a precursor to spiritual Israel.

#### *Designation of the Congregation.*

The names in common use were: "The Congregation," "The Congregation of Jehovah," "The Whole Congregation," "All the Congregation," "The Great Congregation," "The Congregation of the Righteous." Its typical character is indicated by an expression in the New Testament in which it is spoken of as "the Church in the Wilderness." "The Congregation of Israel" is more descriptive and definite.

#### *Institution of "The Congregation."*

This took place at Mount Sinai, as the institution of the church afterwards took place in connection with Mount Zion. The one is of law with grace in reserve, the other is of grace with law in reserve. Great ceremonial attended the institution of the Congregation which was based on a most solemn and binding covenant. First God called up Moses into the Mount and laid down the terms of the covenant. These Moses took back to the people and announced them in their hearing. All the people gave in their adhesion. Then Moses wrote it in a book. The next morning he read it in the hearing of all the people, who fully accepted and said, "This will we do." They had time to think of it over night. Then Moses took the blood of the covenant and sprinkled both the book and the people; by this was the covenant subscribed to and practically sworn to. The next morning Moses took the blood-sprinkled covenant back to God, who ratified it, and the transaction was complete. They now became the covenanted Congregation of Jehovah, or the covenanted Congregation of Israel from this time and onward. It included everybody—men, women, and children.



*Qualifications for Membership.*

They were all of them to be of the stock of Abraham. Outsiders were permitted only on condition of denationalizing themselves practically, so far as any other religion was concerned, by becoming circumcised and by adoption into the Abrahamic family and compliance with its requirements. They were all circumcised in Egypt before they started (Joshua v : 4-5), then they were "baptised into Moses in the cloud and in the sea;" then they had the manna and the water from the rock. These prefigured regeneration, baptism into Christ, and the Lord's Supper, to be observed in that order and were never introverted as we shall come to find at a later day.

*Mutually Pledged.*

On the one hand, the people of the covenanted Congregation pledged themselves to come out from the other nations and to be separate as a distinct people, to observe Jehovah's law, and statutes, and judgments. On the other hand, Jehovah pledged Himself to be their God, their governor, and their king; to provide for them a country in which to live as His loyal subjects; to bless them in their fields, their lands, their flocks and their herds; to protect them from enemies round about, and be, in all respects, a shelter and a refuge in every time of trouble.

*Governmental Administration of "The Congregation."*

There was both a civil and a religious administration closely interlocked with each other. This union of Church and State does not meet with universal acceptance now-a-days. The imperfections of human nature prevent its working well. Nevertheless it was God's original plan, and, as we assume, remains His ideal yet to be consummated when He shall take to Himself His great power and shall reign. At the head of this great united political and religious administration stand, JEHOVAH Himself, THE GOD OF HOSTS. Under Him administration branched off in two directions.

First of all *Moses, the great law-giver; after him the Judges, as they were called; and then the lines of Kings were the representatives of Jehovah in all civil and political matters.* The judges were special deputies of Jehovah, holding office for a life tenure, but which were not hereditary or transmissible. The judges were superseded by lines of kings, who exercised all political functions themselves, but were subject to the guidance of certain divine inter-nuncios called prophets, who spoke in the name and by the authority of Jehovah and who constituted the really supreme human authority in the whole congregation. The elders were local and subordinate

rulers under the above, and formed the connecting link between the lower democracy and the higher aristocracy, culminating in the supreme theocracy.

*Second, Aaron and his sons were the representatives of Jehovah in all religious matters.* The department pertained entirely to themselves; a vast religious system of observances was administered by them without let or hindrance for ages. No king was allowed to interfere, and when any such did so it was at his personal peril. Some of the kings were terribly rebuked for stepping over the line. The priests were consulted in important and perplexing matters of State, and gave answers not by reason of any superior astuteness of their own but by special inquiry of Jehovah, whom they consulted by a mysterious agency called Urim and Thummim, signifying "lights and perfections," or completions, by which they seemed to be able to see in advance what the outcome of contemplated measures would be. Dreams and visions and special "words of Jehovah" also entered into their administrative agencies. In these respects therefore the religious administration stood above the secular.

*Third, the prophets as representatives of Jehovah are entitled to a place entirely by themselves.* The calling of a prophet might be combined with either of the others, and it might be entirely separate from them. As an authority it transcended them both, for the prophet was the direct mouth-piece of Jehovah. Their office was much like that of Minister Extraordinary and Plenipotentiary at the court of a Foreign Power. They represented the very personality of their sovereign, and were empowered to repeat his very words. The message of the divine prophet might be addressed to one or to both the other classes. It always carried tremendous and conclusive weight, being of the nature of new, special, and subsequent instruction entitled to precedence as the last word the monarch has spoken.

#### *History of the Old Testament "Congregation."*

As a matter of fact the covenant people were under the first covenant about forty days only. They broke it by the idolatry of the golden calf. Moses cast down the two tables and broke them. They were never mended. The tables that were "renewed" pertained to the covenant of grace and not to the covenant of works. The latter was superceded and the former was initiated as a real saving basis when Moses offered his life as an expiation in the XXXII Chapter of Exodus and was accepted. From that time on the subsequent negotiations were all suggestive and illustrative of the covenant of grace. The separation of the people unto Moses, the proclamation of the name of God, the shining of Moses' face, the free converse

between God and Moses are all appropriate to an administration of grace and not of law. God promised to send His angel before them, and so, after all, they went into the land of Canaan under an anticipatory covenant of grace. Nevertheless their training and discipline still continue under the one as well as the other. The ministration of death and the provisional ministration of life worked into each other like two cog-wheels until the coming of the *pleroma*, and until the great fulfiller of all the types, shadows and promises by one single act and offering swept away all scaffolding forever.

Meanwhile the covenanted Congregation passed through a great number of experiences and vicissitudes. For a period of more than fifteen hundred years they kept on their way. But they were full of backslidings and departures from God. As a consequence their whole pathway was marked by visitations and punishments. They would be sold into captivity to some of the nations around them, and then they would repent and cry unto God, who would forgive them and start them off again, to repeat the same disloyalty, to be followed by the same retribution. At one time their ark was carried into captivity, at another time their temple was despoiled and they themselves were carried beyond Babylon to serve out seventy years of sentence in humiliation, disgrace and wretchedness, as exiles and captives in a strange land.

*The Passing of the Old and the Coming of the New.*

Meanwhile the unsatisfactoriness of this whole system having been demonstrated to man, as it was before known to God, prepared the way for a change. A "better covenant" was to come in. "For if that first covenant had been faultless, there would no place have been found for the second. For finding fault with them he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and the house of Judah. Not according to the covenant I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant and I regarded them not. For this is the covenant that I will make with the house of Israel after these days, saith the Lord, and I will put my laws into their mind and write them in their hearts, and I will be to them a God and they shall be to me a people. And they shall not teach every man his neighbor and every man his brother saying, know the Lord, for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more."

*The Husk and the Corn.*

The plain teaching of the passage is that the "Congregation" ideal was defective. It was defective not through any mistake in the plan of God but through the weakness of the flesh. God knew exactly what would happen, but He would have men learn it for themselves, and thus prepare the way for the entry of His own spiritual method. In the Congregation were multitudes of unregenerate, as well as of regenerate men; the former no doubt many more in number than the latter. As a consequence the regenerate ones were continually called upon to labor with the unregenerate ones to make them savingly acquainted with the Lord. This was the divine conception of a church of the living God, who said, "My 'Church' of the latter days shall not be like the 'Congregation' of the former days, for it shall be composed of live people only." The expressions about the law being put into their minds and written on their hearts, are indication of conversion and regeneration. The Church of the future should be a Church of the regenerate only. The "Congregation" is to submerge and the "Church" is to emerge.

But now meanwhile the Congregation was, besides sufficing for the generations that then were, working for great typical ends. In it were being elaborated some of the essential principles of a Church. The whole plan of salvation was being shadowed forth; the mode of reconciliation with God was being worked out; the very ordinances were being illustrated; under a system of festivals God's plan of the future down to the end of time was being outlined. Indeed the very spirituality of the coming "new covenant" was being impressed on their carnal and unresponsive minds, and which pointed to a spiritual significance back of the earthly delineation. Yet they were only shadows of good things to come, after all, and were not the very image of the things, and so nothing was made perfect. The old question might arise whether the shadow shaped the substance or the substance the shadow, whether the shell gave form to the kernel or the kernel form to the shell, but it would be answered in the same way. In conception the Church antedated the Congregation, and when it came—as in all typical relations—was superior to it.

It is well to study relationship, for this "union of Church and State" idea still obtains among the great Christian bodies, especially in the older countries. Even in New England the co-existence of the "Church and Society" organisation is a continuance of the old conception, concerning which it may well



be asked whether it was not ready to vanish away long ago. The possibility of a perpetuation is one of the problems likely to provoke discussion in coming ecclesiastical administration in mission fields.

*This brings us in*

OUR OUTLINE OF CHURCH HISTORY  
TO  
THE NEW TESTAMENT "CHURCH."

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*"Missionary Troubles."*

BY REV. C. S. BOUSFIELD.

**T**HIS time the troubles are not objective, but wholly subjective, and the reason for this paper is that the issues raised in Dr. Ashmore's admirable and timely article in a recent RECORDER may not be dropped, but rather may result in some action being taken to bring the present political atmosphere of China into a clearer and healthier condition.

The position now being accorded to our native helpers is a cause for very serious disquietude, and if the forces now at work to thrust upon them political influence and magisterial authority, continue to operate as at present, China can never know what Christianity really is. Things have wholly changed, in the experience of the writer, during the past five years. Five years ago it was a rare event to be appealed to for help in the law courts, and for a native preacher to go to the magistrate in his own name, was practically an unheard of occurrence. But the appeals for help from outsiders and so-called inquirers, in the experience of us all, slowly grew more and more frequent until the disastrous action of the Chinese government was taken, making Roman Catholic bishops and priests equal to governors and magistrates. The less instructed of the magistrates and people unhappily confounded us with them, and they could not or would not believe that Protestants had absolutely rejected all political power. Since the troubles of last year, this has gone from bad to worse, until now our native helpers can go to the magistrates in their own names, and can, as a rule, get done for them all that they demand. They are therefore constantly besieged with applicants of every description, who appeal to them with incredible persistency, taking no refusal for an answer, working, as only Chinese can, on their compassion,



and offering, and sometimes forcing on them, large sums of money as bribes, if only they will speak a word for them to the magistrate to get their law-suits settled as they desire, or, without going to the official, coerce their opponents into yielding, by threatening them with the dreaded power of the foreigner. These practices can be, and are, particularly in out-stations where the foreign missionary does not reside, carried on on a vast scale without his ever knowing it at all, or if he hears of it, without his being able to obtain any tangible proof. Let it not be understood that this evil is said to be universal, or that all magistrates are foolish enough to allow it. It has not yet gotten so bad as that. Such unscrupulous men are in a very small minority, but the state of affairs that brings them into existence is the subject for alarm, for it makes the ministry a prize for a clever scoundrel to scheme after, and puts a pressure to do wrong on the weak that no man ought to be required to bear. There are instances of this known to the writer in districts bordering on the Shao-hing plain. In Shao-hing city itself we have from time to time induced the other missions working here to unite with us in drawing up a notice explaining the reason for missionary work and warning all against such proceedings, so that in our immediate neighborhood such manipulating of litigation on a large scale is, to say the least, difficult. Notwithstanding, at a meeting held a few days ago of all the native preachers of our Baptist mission here, so hardly have they been pressed by these applicants that the subject was brought up and discussed at length. They finally, on their own motion, passed unanimously a resolution declaring that if one of their number should in any way undertake any such business, he ought to be immediately dismissed from mission employ. To this resolution were added the reasons for passing it: (1) That they may have a ready reply to give to any such request, (2) that they wished to put themselves on record as protesting against the actions of those who have fallen in this way, (3) with the hope that the native preachers of other missions will copy their example and take the same stand they have. Among others, the immediate occasion of the discussion was a request which one of them received only a few days before the meeting from a preacher of another mission in a neighboring hsien. This man, who stands well in his mission, and whom we had always supposed to be above such practices, sent to one of our preachers a member of his church and the son of an "inquirer" with the request that our man would go in his own name to the city magistrate and get him to settle a case in favor of this son, the details of which are too bad to be given here. The saddest part of all was the confidence which those concerned seemed to

have in the perfect propriety of a Christian preacher's taking up their cause.

But who is to blame for this state of affairs? Surely not only the men who have had this influence forced upon them unsought, but rather those who have forced it on them. Apparently the Chinese magistrates do not know that Protestant missionaries refused political power when offered to them about two years ago, or they still ignorantly or wilfully confound us with Roman Catholics. Or is it not more likely that this is the result of sheer weakness on their part? They seem to be so terrified by the name of a foreigner that they are willing to part with the power of administering justice, for which alone they exist, out of fear of any one who is in any way connected with foreigners, even though they know the men to whom they weakly deliver over their rights have no claim to them at all. When the magistrates are in this pitiable plight, we cannot wonder at the fact that the people are misled into believing the native preachers have power, and that the unscrupulous of them come to them with their lawsuits. Of course this charge is not made against all magistrates. There is one known to the writer, who, when appealed to by a foreign missionary in behalf of a member, personally searched out the whole affair, found the missionary had been deceived, gave judgment against the member and punished him very severely as he deserved. If all Chinese magistrates were like him, "missionary troubles" along this line would immediately cease to exist. But not far from him lives another magistrate who called on a newly-appointed preacher and treated him as an equal, and since such is the tendency of the majority of magistrates, *quo usque tandem?* It seems time some public action was taken to remedy the evil.

We have a suggestion to make which would probably be effective. We propose that all Protestant missionaries unite, and through their respective organizations, ask their Consuls to notify all magistrates that their native preachers and native Christians have no political power or standing *in any respect different from their heathen neighbors*. Secondly, to tell them all that a Christian, by the law of God, may not do along the line of sacrifice to ancestors, etc., and to beg them to treat heathen and Christian alike impartially in their administration of justice, calling attention to treaty rights. Thirdly, to ask them to issue proclamations stating that Protestant Christians and missionaries have no political power as such, but publishing also the terms of the treaty, to let all know just what position a native Christian and a foreign missionary holds from a political point of view.

If this could be done, the hands of the magistrates would be wonderfully strengthened, and in the execution of their duty the fear of offending the foreign powers would be removed. That they have had in past time abundant cause to fear to resist the Roman Catholic priests is the common talk of the people, so they are not wholly without excuse in the case of our Christians. But let that fear be removed, and let them administer justice impartially, the whole occasion and cause of these troubles, which are certainly no less than ours, would be effectually eradicated. Let justice be impartially administered, and no one's influence is or can be needed for or against the litigants, and if tried would be of no avail. Each lawsuit would be decided on its own actual merits. We do not hear of any such influence being exerted in our Consular courts for that obvious reason.

We are not ignorant enough of the Chinese system of government to hope that this much-to-be-desired impartial administration of justice would be attained by adopting the course above suggested, but if adopted, Protestant missionaries would have done their best to bring it about, and the immediate abuse at which it is directly aimed, would be removed. Such an action would put missions in a very good light in the eyes of the governments of the United States and England, and would be very satisfactory to the churches we represent and whose agents we are. Most of all, such a public repudiation of all political power and influence by us would be pleasing to Him who said, "My kingdom is not of this world." "Man, who made me a ruler or a judge over you?"

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### *The Meaning of the Word 神.*

BY REV. C. W. MATEER, D.D., LL.D.

(Continued from p. 610, December number.)

#### X. SYNONYMS OF SHÊN.

**P**ANTHEISM delights to use various approximate terms by which to designate its God. This it does in order to show the peculiar character of its divinity and in order to manifest his impersonality. This practice is found also amongst the Chinese. Thus we have 心 *hsin*, 道 *tao*, 理 *li*, etc., used in this way. When Chinese pantheists wish to bring out simply the intelligence of their divinity, and to mark his analogy with the human soul, they use the term 心 *hsin* (heart).

1. 復其見天地之心乎。

易經

*In this return (of secular transformation) is not the mind of heaven and earth manifested?*

2. 天地之心亦靈否, 還只是漠然無爲, 曰, 天地之心不可道是不靈, 但不如人恁地思慮. 朱子全書.

*Being asked whether the mind of heaven and earth is intelligent, or whether it is quite devoid of thought and passive, he said, "We must not say that the mind of heaven and earth is not intelligent, but it does not worry as men do."*

3. 天地以此心普及萬物, 人得之爲人之心, 物得之遂爲物之心, 草木禽獸接着, 遂爲草木禽獸之心, 只是一个天地之心耳. 朱子全書.

*Heaven and earth with this mind extends itself to the myriad of things. Man obtains it, and then it is the mind of man; things obtain it, and then it is the mind of things. Grass, trees, birds, and beasts obtain it, and then it is the mind of grass, trees, birds, and beasts. Still it is but the one mind of heaven and earth.*

4. 聖人知變化之道, 則所行者無非天地之事矣. 通神明之德, 則所存者無非天地之心矣. 性理大全.

*The sage understands the philosophy of transformations, hence his actions cannot but accord with the course of affairs in heaven and earth. He comprehends the virtues of the divine being (Shên Ming), hence his thoughts cannot but accord with the mind of heaven and earth.*

5. 神是天地之心, 化是天地之用. 性理大全.

*God (Shên) is the mind of heaven and earth, and transformation is the activity of heaven and earth.*

6. 天地之心者, 生萬物之本也, 天地之情者, 情狀也. 與鬼神之情狀同. 皇極經世.

*The mind of heaven and earth is the origin of the production of all things. The disposition of heaven and earth is its character, which is identical with the character of god (Kue Shên).*

In the first three of these sentences the term mind (理 *hsin*) is clearly used as a synonym for god, and in the third, especially, the pantheistic character of this divinity is clearly shown. In the last three this same mind is expressly connected with *Shên*, as that to which it refers and for which it is used. In the fifth sentence *Shên* is explicitly defined as the mind of heaven and earth, which in the sixth is declared to be the origin of all things.

When the Chinese wish to lay stress on the conformity of all things to natural law or necessity they use 理 *li* (law) for god.

1. 天者理而已矣. 通鑑綱目.

*Heaven is nothing more than law.*

2. 天地之間有理有氣. 理也者, 形而上之道也, 生物之本也, 氣也者, 形而下之器也, 生物之具也. 朱子全書.



*In heaven and earth there is nothing but fate and air. Fate is incorporeal reason, the origin of life; air is the corporeal vessel, the receptacle of life.\**

3. 理則神而莫測.

通書.

*Fate (or law) is divine and unfathomable.*

4. 問所謂神者,是天地之造化否. 曰神者即此理也. 通書.

*Being asked if that which is called Shên is the evolving energy of heaven and earth or not, he replied Shên is just this law (of evolution).*

5. 化底是氣故喚做天地之事. 神底是理故喚做天地之志. 西銘.

*Transformation pertains to air (or spirit), and hence it is called the activity of heaven and earth. Shên pertains to law (or fate), and hence is called the will of heaven and earth.*

The first of the above sentences enunciates what is the key-note of the philosophy of Chu Fu-tsi, of whom the Chinese say that "he alone fully comprehended the import of the doctrines of Confucius." The second sentence contains the same sentiment more fully expanded. The third, fourth, and fifth connect this fate or law with divinity (Shên), and assert in explicit terms that they are synonymous. In this way the personality of the deity is effectually ruled out, which is the uniform result of pantheistic philosophy.

Another synonym of Shên is 道 Tao, or reason, which is used to express the principle of order and of causation, exhibited in all things.

1. 有形總是氣,無形只是道.

性理大全.

*All that is corporeal, is air; that which is incorporeal, is reason alone.*

2. 是故形而上者謂之道,形而下者謂之器.

易經繫辭.

*Hence it is that the immaterial principle is called reason, the material principle is called its receptacle.*

3. 感者性之神,性者感之體,惟屈伸動靜終始之能一也,故所以妙萬物而謂之神,通萬物而謂之道,體萬物而謂之性. 性理大全.

*The power of exciting constitutes the divinity (Shên) of nature (i.e., the inherent nature of all things), and nature is the substance which is capable of excitation; but the expanding and contracting, the moving and resting, the beginning and ending, may be included in one. Therefore that which, as adorning all things, is called Shên,*

\* Li (理) has generally been translated "fate" by Chinese scholars, thus Dr. Medhurst, Dr. Legge, Canon McClatchie, etc. The practice is not uniform, however, except it be in the case of Canon McClatchie. There are some connections in which law or reason seems much nearer the sense than fate. This might be expected from the fact that the common use of the word in other connections than cosmogony is for the "rule of right reason."

as comprehending all things, is called reason, and as pervading (or giving substance to) all things, is called nature.

4. 道與一, 神之強名也, 以神爲神至言也. 皇極經世.

Reason and unity are approximate designations of god (*Shên*), but the perfect designation of god (*Shên*) is god (*Shên*).

5. 非有道不可言, 不可言即道. 非有道不可思, 不可思即道.....言之如吹影, 思之如鑲塵. 聖知造迷, 鬼神不識, 惟不可爲, 不可致, 不可測, 不可分. 故曰天, 曰命, 曰神, 曰玄. 合曰道. 關尹子.

Without reason it is impossible to speak, yet that which cannot be spoken is reason; without reason it is impossible to think, yet that which cannot be thought is reason.....To try to speak it (reason), is like trying to blow away a shadow; to try to think it, is like trying to engrave the dust; even the wisdom of the sage only makes it obscure, and the very gods do not comprehend it; it cannot be acted, cannot be attained to, cannot be fathomed, cannot be divided, therefore it is called heaven, and fate, and god, and the empyrean, and, comprehensively, it is called reason.

The first two of these extracts exalt reason as in the highest degree abstract and immaterial. The same sentiment is found repeated in various forms in many authors. In the third extract, reason is classified with *Shên* and with nature, and their substantial identity is affirmed. In the fourth, reason is expressly declared to be an approximate name for *Shên*, the meaning of which, however, it fails to compass. The expression "The perfect designation of *Shên* is *Shên*," is worthy of note, showing as it does that in the Chinese mind the word *Shên* has in it a profundity and a wealth of meaning that transcends all synonyms and overleaps all definitions, a fact which constitutes no mean proof that it means God. In the fifth extract we have a Taoist panegyric on reason, in which it is classed with heaven, fate, god, etc., and made the crown of all. If Lao Tsī by 道 did not mean God, he meant that which in his system took the place of God, and was in a measure clothed with divine attributes.

Similar synonyms have been used for god by other nations, especially by pantheistic ones. Thus Diogenes Laertius says of the Stoics, "They teach that god is unity, and that he is called Mind, and Fate, and Jupiter, and by many other names." Cicero represents Chrysippus as teaching "That the divine power is placed in reason and the spirit and mind of universal nature." Also that "The divinity is the power of fate and the necessity of future events." (Nat. of Gods). Cicero says of Democritus, "He deified knowledge and understanding." (Nat. of Gods). Also, "Zeno thinks the law of nature to be the divinity." (Nat. of Gods).

The fact that such words as mind, law or fate, reason, unity, etc., are used as synonyms of *Shên*, proves that it means god. Where in the world have such words ever been used as synonyms for spirit in its generic sense? Such usage cannot be found in any language, for it would make no intelligible sense.

The pantheistic use of the word *Shên* by the Chinese, is in entire harmony with the usage of pantheists in all nations. Pantheism is essentially the doctrine of an all-pervading impersonal essence, breath, or spirit which is called god. This pantheistic doctrine or idea has been from ancient times widespread in the world.

The Greek philosophers generally were pantheists, especially the stoics. Brahminism and Buddhism have always been strongly pantheistic. Modern rationalists—French, German, English, and American—have been largely pantheistic. In order to show how their use of the word god corresponds with the Chinese use of the word *Shên*, I will give a few quotations of pantheistic sentiment and language.

"The most subtle portion of the ether is called by the stoics the first god."

*Diogenes Laertius.*

Cicero speaks of "That divine and sentient energy which expands throughout the universe."

*Divination.*

"The substance of God is asserted by Zeno to be the universal world and the heaven; and Chrysippus agrees with this doctrine. Antipater says that his substance is aerial."

*Diogenes Laertius.*

"Zeno thinks there is a certain rational essence pervading all nature endued with divine efficacy."

*Cicero. Nat. Gods.*

Diogenes Laertius and Cicero seem to have taken different views of Zeno's doctrine. The former makes him a material pantheist, holding that the material universe itself is God; whilst the latter makes him a spiritual pantheist, believing in one all-pervading spiritual essence. The two views continually run into each other. The Chinese theory, however, is distinctly spiritualistic.

Plato says, "The soul interfused everywhere from the centre to the circumference of heaven, of which she is the external envelopment, herself turning in herself, began a divine beginning of never ceasing and rational life enduring throughout all time."

*Timaeus.*

"As we ourselves are governed by a soul, so hath the world in like manner a soul that containeth it, and this is called Zeus, being the cause of life to all things that live."

*Phormutus.*

"Mens agitat molem et magno se corpore miscat."

*Virgil.*

These three extracts from classic sources all speak of the divine essence diffused throughout nature, but they do not speak of it as

spirit, but as soul and mind, for the reason that the word spirit was not then used in this way.

Heraclitus defined God as "That most subtle and most swift substance which permeates and passes through the whole universe."  
*Cudworth.*

"God is called by all names to denote the diffusive spirit of the Supreme Being equally over all creatures by means of extension, for in this way his omnipresence is established."  
*Vedanta.*

"The vulgar look for their god in the water; men of more extended knowledge in the celestial bodies; the ignorant in wood, bricks, and stones; but learned men in the universal soul."  
*Vedanta.*

"God is the self-existent being which includes all, and beyond which no other can be imagined. The Infinite is identical with the universe."  
*M. Crousse.*

"Being, or the soul, is infinite by its nature. Being, or the soul, is permanent and unchangeable by its nature. Being, or the soul, is God by its nature."  
*Pierre Leroux.*

"It is God, immanent in the universe, in humanity, in each man, that I adore"  
*Pierre Leroux.*

"The true doctrine of omnipresence is that God reappears with all His parts in every moss and cobweb."  
*Emerson.*

"Let us worship the mighty and transcendent soul."  
*Emerson.*

"We learn that the highest is present to the soul of man; that the dread universal essence, which is not wisdom, or love, or beauty, or power, but all in one and each entirely, is that for which all things exist, and that by which they are; that spirit creates, that behind nature, throughout nature, spirit is present, one and not compound. It does not act upon us from without, that is, in space and time, but spiritually or through ourselves; therefore that spirit, that is, the Supreme Being, does not build up nature around us, but puts it forth through us, as the life of the trees puts forth new branches and leaves through the pores of the old. As a plant on the earth so a man rests on the bosom of God."  
*Emerson.*

Here (as often) Emerson uses the word spirit somewhat as Chinese pantheists do the word *Shên*, but he does not use it in its ordinary generic sense (that is, he does not call God a *spirit*), for he expressly defines it as meaning the Supreme Being. He uses it out of its ordinary sense as a convenient synonym by which to describe the nature of his pantheistic divinity. In this sense only, if at all, can the Chinese word *Shên* be said to mean spirit. It means the omnipresent *spirit* that fills the universe, that is, it means God.

"God then is universally present in the world of matter. He is the substantiality of matter. No atom of matter so despised and so little but God the infinite is there."  
*Theodore Parker.*



It would seem as if the author of this sentiment had been reading the "Doctrine of the Mean" and had transferred into modern thought the sentiment of the Chinese sage—"How abundantly does the divine spirit display its powers; we look for it but do not see it; we listen, but do not hear it; yet it enters into all things, and there is nothing without it."

"Infinity within, infinity without, belie creation,  
The interminable spirit it contains  
Is nature's only God."

*Shelley.*

"All are but parts of one stupendous whole,  
Whose body nature is, and God the soul."

*Pope.*

Such sentiments abound in pantheistic authors, but these specimens will suffice for the present purpose.

#### CONCLUSION.

Pantheism, whether viewed as a system of metaphysics or of religion, converges on the idea of God. This is the central and most important word of its terminology. Pantheists use this word in a different sense from other men, yet still use it, attaching to it their own peculiar meaning. This fact is abundantly shown by the writings of pantheists in all times and countries. Pantheists find God in everything, and hence their writings are full of this word, which we find them continually interchanging with other and cognate terms, such as Heaven, Soul, Mind, Spirit, Reason, Law, Fate, Essence, Unity, Being, Nature, etc., desiring thereby to express the various powers, properties, attributes, etc., of the impersonal and inconceivable being which they call God. The terminology of pantheists in Christian lands differs somewhat from that of pantheists in heathen lands. The former uses the word god less and the words spirit and soul more than the latter. The reason of this is evident enough. Christianity has immeasurably exalted and dignified the word god, especially in respect of sacredness and personality, so that the pantheist finds he can only use it by a sort of constraint and out of its usual acceptance. On the other hand, nearly all systems of pantheisms in heathen lands are already imbued with polytheism, and no special sacredness or personal dignity surrounds the term God, so that it can be freely used, and that without violence to its general sense. In Christian lands pantheists make up for the less frequent use of the word god by the use of approximate equivalents, especially do they use the word spirit with great frequency. This grows out of the fact that the word *spirit* in English, and its equivalent in other Christianized languages, has been made to their hand by Christianity, and is admirably fitted to express one phase of their doctrine. Heathen

nations have not generally had such a word. They make up the deficiency in part by the use of the words "mind" and "soul," and for the rest fall back on the word god, which, after all, answers their purpose best. The educated classes in China are pantheists, and have been for more than two thousand years. Their writings are full of it, and it has, as it were, saturated the language and literature of the whole country. The fact is generally admitted, and is only too apparent to all who are acquainted with the literature of China. Now what is the "god" of Chinese pantheism? What is the word around which their pantheistic ideas are ranged and to which they all gravitate? Undoubtedly it is the word "*Shên*." This fact has, I think, been sufficiently illustrated in the examples given above. This word is the pivot of their system which meets us at every turn and in every variety of usage. They use the words 天 *t'ien*, heaven; 乾 *k'ien*, generative air; 心 *hsin*, mind; 理 *li*, fate; 道 *tao*, reason, etc., in conjunction with it, for the purpose of explaining and defining it, yet *Shên* is the word which alone expresses in perfection all the attributes of their divinity. Thus a Chinese pantheist says pointedly (as quoted above), "*Reason and unity are approximate designations of god (Shên), but the perfect designation of god is god.*"

Can any of those who think that 帝 means god furnish a collection of passages from the apostles of Chinese pantheism, such as Ch'ing Ts'i, Chu Ts'i, Chwang Ts'i, Hwai Nan Ts'i, etc., illustrating and proving the point that Chinese pantheism centers in the word 帝 *Te*? It is safe to say that no such collection can be produced. No doubt a few passages may be found in which pantheism is more or less associated with *Shang-te*, for the evident reason that *Shang-te*, being the chief of the gods, is sometimes put for the gods in general. Thus Ch'ing Ts'i says, 聚天之神而言之則謂之上帝. "*The gods of heaven, taken collectively, are called Shang-te.*" Zeus was used in precisely the same way by the Greeks. Thus Eusebius quotes Porphyrius as saying, "By Zeus the Greeks understood that mind of the world which pervades all things in it, and containeth the whole." Lucan says, "Whatever you see, and wherever you go, is Jupiter." Augustine, after a long list of Roman and Greek gods, says, "Let all these gods and goddesses and many more which I have not mentioned be one and the same Jupiter, whether as parts of him, which is agreeable to their opinion who hold him to be the soul of the world, or else as his virtue only, which is the sense of many and great pagan doctors."—*Cudworth*. Such usage in Chinese is, however, comparatively rare and confined to a very narrow range. Those who think that 帝 *Te* means god, can hardly, in consistency with their view, use the term *pantheism* of the Chinese. They will have to coin still another new word and call the Chinese Panpneumatists.

Here then are the facts. Pantheists in general make the word *god* the central word of their system. The Chinese are pantheists, and their pantheism focuses on the word *Shên*. It follows from this that *Shên* must mean god. This proof that *Shên* means god, is not inferior in force to any of the proofs previously given. The pantheistic sense and use of the word *Shên*, though not desirable in the Christian word god, yet proves none the less that this is the word in the Chinese language which means god.

Some have supposed that the pantheistic usage of the word *Shên* is a serious objection to its use in giving Christianity to the Chinese. A little consideration will show that in the circumstances the objection is not valid. The difficulty is not in the word *Shên*, but in the *fact* that the Chinese are full of pantheistic ideas. Christianity proposes to uproot these ideas, but it cannot be done by avoiding the use of this or that word for god. The word with which pantheism is concerned is precisely the word god, and on this very word the battle between it and Christianity must be fought. The prime question is, does the word *Shên* mean properly "god" in the comprehensive and generic sense of that word? If so then the best and surest way to destroy false theology is to take this very word and by confining it to the true Christian sense, root out and destroy false and low ideas of God.

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### *Perils.*

BY C. BENSON BARNETT.

SEVERAL months having now passed since quite a number of us have been allowed to take up and again continue the work in most cases so rudely interrupted last year, and as in my own district I have marked the different attitude of the people, and especially of the students at their triennial examinations, it seems to me that there are perils of a very grave nature against which each and all of us need to be specially and prayerfully on our guard, remembering we are on hostile ground and engaged in active warfare.

At one time it was the custom for us to be severely let alone by the middle and well-to-do classes of the people, except they came for a curious "pry" or for some valued medicine or other help. A supercilious smile, or a scornful look, was the only notice we got in the streets, but things are now altering, and no small peril arises to the work from the very earnest longing we have, to see those men of mind and intelligence amongst whom we live, following Christ, so

that when they come about us, now so differently from formerly, we are apt to be too sanguine and put down some altogether ulterior motive as a work of grace.

Another peril might be said to arise from the fact that the stigma of Christianity—we would almost say the offence of the cross—in this land is now somewhat removed, and young men and those of maturer years are coming to wish to join themselves with us as opposed to the Romanists. Foreigners just now are in the ascendancy, and our name has a good odour about it with the people; and since the Emperor and all the high officials are bowing to the inevitable, they feel they too may as well go with the stream and join with the foreigner—in so many instances the only foreigner they know being the local missionary.

Again, another peril arises from the fact that many young men will come about us, read our books, discuss our doctrines, and even criticise our methods, all in a spirit of apparent earnestness after the TRUTH. A desire for knowledge (not for knowledge's sake) has taken hold of very many of the students especially, and our danger is lest we confuse this desire after knowledge with a desire after Christ. Now that it is not looked upon with such disfavour to visit the foreigner, and that perhaps the road to preferment and honor may lie in an acquaintance with things foreign, very many will come about us, and our very desire to attract them will be a temptation "to bend," but surely, if ever it was necessary to keep the standard high, it is now. Christ must not be *patronised*, nor yet Christianity, but this is what this class of young men unconsciously do from their innate pride, and we are apt to be tempted to make concession to their position, or their training, or their talents, or perhaps to their good manners. Nothing must be given up. Only grand essentials must be taught, but these must be held with a pertinacious tenacity which will not let them go. I could not but be struck by something in one of the secular papers recently on the occasion of the visit of some of our brethren to T'ai-yüen-fu. I do not now introduce the Sabbath question, but the way the report in the paper read seemed to show that the missionaries concerned held opinions in favour of the validity of Sabbath claims and felt *under ordinary circumstances* that the Sabbath should be observed. The paper recorded that two days only were free for the local officials to entertain our friends—one a Calendular day of mourning for some dead hero of the past, now perhaps deified; the other a day of praise for the "Living Great I Am." The officials decided they could not feast their guests on the fast-day, so, if the report was correct, the feast was accepted on the Sabbath. Surely if the heathen held his fast-day so sacred, the Christian representative, if he had any opinion at all on the obliga-



tion of the Sabbath, should have been quite as jealous for God's day. I only mention this as an illustration of the temptation there is, and will be more and more, to yield a point here and there. And by our yielding of what we hold as important, the Chinese do and will judge the truth of our profession.

Accordingly when men come to us, admire the moral code of Christianity, the person of Christ, and the triumphs of His doctrines, and would join our ranks, let us be careful not to confound all this, good as it is, with belief in Christ. If the result of our work is that Christ only commands admiration, but does not get power over the life, the only word to adequately describe such work, from our Christian standpoint, is Failure. If Christ does not affect men's lives so that the false man becomes true, the thief honest, the impure pure, the vile clean, the crooked straight, and the miserly generous, then let us be sure *Christ* is not affecting them at all, and this applies to all, irrespective of nationality. Is Confucius believed in? No. Or anyhow if he is, Christ must get a hold of this people, so to influence their lives to live out His teaching, as Confucius never did. Christianity is not another set of doctrines *like unto* Confucianism. Confucius may be their Chaucer, or their Shakespeare, if you will, but Christ, living, vital, pulsating, entering all the affairs of every form of human life, they have never had, and this Christ, human, warm, loving and powerful, it is ours to present. Not a system, not even doctrine, nor yet theology, but Christ. Will people accept the living Christ? This is the problem, and the answer to it depends very much on our presentation of it, and our firm and uncompromising attitude where truth is concerned. It is not Western civilisation they need; they will modify any civilisation brought to them to suit their own peculiar needs; accordingly let them get the root and they will build up for themselves a civilisation moulded by its own cradle environment and suited to the part it is to play in its place in God's great plan of the Universe.

On the other hand, let us not repel, but let us rather attract and win them for Christ and show that letters and Christianity are not at variance, but that true Christianity is the nursery for all that is good in letters, science, and philosophy. Let our halls be places where Christ is *put first and kept first* always and ever, and let our motto be "Christ only. No surrender," and let our flag never be hauled down; but let them also be places where men may, in its proper place, also ask questions and get answers on any subjects they may wish to enquire about, always provided our time is not required to fulfil our first duty and highest privilege. Let them be places where young men shall feel they are welcome. Let us instil into our native helpers by word, and best of all, by example, that we are glad to see them come

to our halls. Have some books suitable for lending, on outside subjects, and never lose a chance of a cheery word in season for Christ, and never forget Christ is never out of season. It needs *bravery* to keep Christ first, and sometimes we feel it is not necessary. This is the devil's lie. What the young men are now wanting from the foreigner is the *means to rise* amongst their own people. They do not care what ladder they get up by, so long as they get up. They have tried the native one and succeeded in past years, but now its rungs are growing rotten, and the side supports are very rickety, and they expect to see it break in half very soon, and so are running off to the foreign-made one. Let us be careful not to despise such aspiration. At present they know of no better ambition, and even their greatest sage is almost always concerned with government and his books are only read with the object of personal advancement. If they neglect spiritual and eternal matters for the passing things of time, preferring what is seen to what is unseen, let us not forget our own people who do the same and tell us candidly that they consider "a bird in the hand worth two in the bush." Let us also remember that so far they have not seen a fair presentation of Christ. In their eyes we are all making a good thing of our work (and praise God we are, for we look for an abiding inheritance), and they know little of men and women denying themselves of all the world holds dear for the sake of Christ. The day of the Lord's power has not yet been manifested so that their eyes have been opened and their hearts made to burn within them by the mighty power of the Holy Spirit working within. But oh! brethren, let us believe it is near; let us earnestly, one and all, seek for the coming in power to this land of Him who alone can convert men, and let us never forget that meanwhile it is ours to present to this people Him whom the Holy Ghost delights to magnify, even Christ.

Last year's turmoil is past, but its effects are only just beginning to work. Those who are insincere in coming about us are almost certain to come first for personal motive; let us be on our guard, lest we surround ourselves with such men, to such an extent, that others coming more tremblingly later on be debarred from entrance to us, for few know better than the Chinese how to keep others away for the sake of private advantage. Still, let us be kind to all and wise in our instruction, exhortation, and correction, giving to each one that which is fit and becoming his special case, and this can only be done by dependence upon the Holy Spirit for guidance and discerning wisdom.

Further, is not the increased fear of the foreigner a peril of enormous extent, since we may just send our cards or make

a personal visit to the local official and get redress for any supposed grievance for any of our adherents or converts? When this is done it tends to attract men to join themselves with us for the sake of the protection being connected with us affords. They are not bad men, nor do they intend to become so; in fact very often they are those quiet unoffending men who are always being imposed upon by their neighbours and getting weary of it; they see a speedy end to all their trouble by joining the church, and so become enquirers, get all the head knowledge necessary to answer all questions asked before baptism, attend all services regularly, and outwardly are all that is required of them. But, may I ask, are they *converted*? Do they really believe in *Jesus* or do they believe in the *foreigner*? Of course it is difficult to judge any man and far more so such exemplary ones as many of these are. But I cannot but feel that such men are not "converted," have not been "born again," are not partakers of the divine nature, have not passed from darkness to light, and as such are not of the invisible church, and so become a hindrance and not a help. They are still "dead" in trespasses and sins; are not "alive." Thus from this power so often used (for the sake of argument) admittedly on the side of right, grows an abuse which I defy any man to guard against. Did not Christ Himself refuse to interfere in the family quarrels of two brothers over their inheritance when no doubt the applicant was in the right, saying, "Man who made me a judge or a divider over you?" If He said this to the man himself, how much more would he say to some of us, "Man, who made thee a judge or a divider over them?" Why not let ourselves be defrauded and teach our Christians by word and example to do the same? What is the secret of the good name of the Protestants as against the Romanists in so many places if it is not from the fact that the latter constantly interfere and very often in the wrong case, but remember not always, whilst we never or seldom do so?

I suppose it never will be possible through the Missionary Alliance or any other Society just yet to get Protestant missionaries to pledge themselves never to interfere on behalf of their members or enquirers in the *yamêns*, and I'm not sure that it would be well if we could, but surely it would be a good thing if we could all have it as an unwritten code of honour never to interfere (for it is nothing less than interference, however we may try to smooth it away) in the law courts except in *most exceptional* cases.

Perhaps just one more peril may be mentioned which, though less evident, is even more subtle than the above. Good work now for a number of years has been carried on out here, and some were beginning to hope for better things, when the terrible holocaust of

last year burst upon us, shattering fond hopes to shreds. Are any of us beginning to lose sympathy for the Chinese as a people, are we beginning to feel bitter against them or to despise them as treacherous, or are we getting suspicious about *all* who come about us, thinking they are coming with false motives? If so let us take it to Him "who daily beareth our burdens," and of whom it is written, "He restoreth my soul," and ask Him to restore unto us our first warm love for them and increase our faith in *the Christ*.

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## Educational Department.

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REV. J. A. SILSBY, *Editor*.

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Conducted in the interests of the "Educational Association of China."

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### *Educational Association of China.*

#### TRIENNIAL MEETING.

**T**HE Execntive Committee met at McTyeire Home, Friday, January 3rd, for the purpose of making further preparations for the Triennial Meeting, to be held May 21-24, 1902.

We give below an outline of the programme as far as completed:—

#### *Wednesday Morning.*

1. Opening Exercises, conducted by the President.
2. Organization.
3. Reports of General Officers, viz., General Editor, General and Editorial Secretary, Treasurer.
4. Reports of Committees:—
  - (a) Executive Committee.
  - (b) Publication Committee.
  - (c) Committee on Geographical and Biographical Names.
  - (d) Committee on Technical and Scientific Terms.
  - (e) Committee to prepare Course of Study and Plan for General Examination Board, etc.
  - (f) Committee to prepare Uniform System of Romanization for the Mandarin Dialects.

#### *Wednesday Afternoon.*

1. Japanese Educational Movements in China and our Relation to them.
2. How we can help Officials to secure such a Knowledge of Western Subjects as will fit them for the New Régime?



3. What can be done to reach the Great Scholar Class?
4. Our Relation to Government Schools and to General Education throughout the Country.

*Thursday Morning.*

1. Kindergartens. Are they needed in China?
2. Day-schools.
  - (a) How to improve them.
  - (b) Relation of our Day-schools :
    1. To Government Schools.
    2. To Christian High-schools.
3. Consideration of Report of Committee to prepare Courses of Study, etc.

The Executive Committee requests this Committee to report on the advisability of presenting a memorial to the government asking for official recognition and the right of granting degrees, a subject proposed for discussion at the coming Triennial.

*Thursday Afternoon.*

1. Teaching Music to the Chinese.
2. Practical Illustration of Methods used in teaching Music to Chinese.
3. Romanization. Paper followed by consideration of Committee's report on a uniform system for mandarin.
4. Short Answers to many Questions, among which are the following :—
  - (a) Has the time arrived for stopping entirely the practice of "backing" the book?
  - (b) Would it be advisable to have an abridged edition of the Chinese classics?
  - (c) Are there any song books in Chinese for schools, with motion songs for little folks, rounds, etc., for older pupils?
  - (d) To what extent will the establishment of schools by the Chinese government do away with the necessity of Christian schools?
  - (e) Shall we have a General Editor to devote his whole time to the work of the Association, editing an educational magazine, etc.?
  - (f) To what extent can a Christian teacher in a government school exercise a Christian influence upon his pupils?
  - (g) Shall we appoint a Committee to edit a new set of text books? (Suggested by Dr. Pott.)
  - (h) Shall we continue to publish books and carry on the book business? (Rev. W. N. Bitton.)
  - (i) Is there a need for Protestant foundling homes and orphanages?

*Thursday Evening.*

Popular Addresses on the Relation of the Foreign Community to Educational Work for the Chinese.

*Friday Morning.*

1. Normal Schools and Teachers' Classes.
2. New Methods of Teaching Chinese.
3. Teaching English in Mission Schools.
4. How to teach Useful Trades and Professions.
5. Industrial Schools for Women and Girls.

*Friday Afternoon.*

1. The Bearing of the New Educational Phase upon Evangelistic Work.
2. Training Schools for Christian Workers.
3. Training Schools for Women.
4. Local Educational Associations and their Relation to the National Association.

*Saturday Morning.*

1. Reports and Unfinished Business.
2. Election of Officers for ensuing Triennium.
3. Resolutions.
4. Closing Exercises.

The only other business transacted at the meeting of Committee was the election to membership of the Rev. W. Bridie, of Canton.

J. A. SILSBY, *Secretary.*

*A Plea for Wen-li.*

BY REV. J. C. GARRITT, HANGCHOW.

THERE appears to be a general idea among foreigners that the days of the *Wen-li* are numbered. "We must have a language in China which, like that in Western lands, is identical in its written and spoken forms." "Let the stilted *Wen-li* go and use mandarin, enriched from the dialects." I have a great deal of sympathy with this idea; yet I am convinced that not we but the Chinese are the ones who will bring about the great revolution in language; and that not the Chinese who do not know *Wen-li* but those who do know it, and can use it, will be most instrumental in this reformation.

There is much misconception in our minds as to what *Wen-li* is. We say, this book is in *Wen-li*, that in mandarin. But Chinese

scholars do not so use the word. For instance, the novel called the Dream of the Red Chamber (紅樓夢) is almost entirely mandarin; yet the average Chinese scholar, if asked about the book, will say it is in the "*Wên-li*." And all say that the *Wên-li* of the book is most excellent. In other words, the phrase *Wên-li* refers, not so much to the kind of words used, whether the same as in spoken language or not, but to the style and literary excellence of the composition. It is true that the norms of style in use at the present day are complicated, and lead the student into inflated and pedantic writing; and it is this which we will all agree must be corrected during the coming years of change in China. The bulk of Chinese scholars recognize this fact; and the passing of the *wenchang*, or literary essay, is not deeply lamented by any save those who had only one talent by which to make a living—that of correcting the essays of beginners. It may not, however, be generally realized that the norm of style which has governed the literature of the past century is not by the Chinese themselves so highly esteemed as the simpler style of earlier ages. While they have largely lost the power of simple writing, they admire extravagantly the simple language of many of their earlier books. A thousand or two years ago their poets wrote almost in the language of the people; some of them are said to have repeated their poems before their illiterate servants; and if any word or phrase could not be understood, it was corrected. Many works, like the novel above mentioned, are said to be almost faultless in their *Wên-li*; and yet conversations and much of the description and other passages, if read aloud, would be intelligible to the great majority of Chinese, even the illiterate. What then constitutes *Wên-li*? I attempt no exhaustive definition; but simply say that a book or essay which carries its interest, i.e., its line of thought, through step by step, from start to finish, each word precisely fitting into its place, is a specimen of good *Wên-li*. Let us not then astonish the Chinese by saying they must do away with their *Wên-li*? We do not mean what we say; nor could they, being Chinese, do what we ask of them. Rather, what we wish is to revise the ancient ideals of simplicity combined with accuracy, as against the present-day bombast and pedantry. Formerly the expression was but the shrine of the gem of thought. To-day the gem is covered over by the ornate setting, and its beauty and meaning must be guessed at. I believe most Chinese scholars will say that this figure justly describes the difference between the ancient and modern *Wên-li*.

One result of this decadence of taste in literature is the immense growth of a critical, unsatisfied spirit among scholars. Present-day writing being so difficult, very few attain a style which

commands the respect of all. Especially is this true of any and all writing outside of the literary essay. Scholars are all at sea to-day with reference to the new style of essays to be introduced in their examinations. A style will grow up gradually for these essays; but to-day there are no safe guides to go by, so that even if one be acquainted with Western learning, in writing his essays he will be at a loss for a style suitable for the subject.

We are brought face to face with the fact that graduates from mission schools are less and less able to command a clear, forcible style in writing their own language. Of course there are a number of reasons for this fact. The *Wên-li*, as taught hitherto, has been very difficult of acquisition, being learned in the preparation of the *wenchang* and by the storing of the memory with the classics. It is of course well known that the style of the classics is antique, and no one is expected to imitate it. If scholars who give their whole time to the study of *Wên-li* for long years fail to write acceptably, it is not strange that pupils in our schools, giving a part only of their time to it for ten or twelve years, should fall short. Moreover, at the present time our pupils are too anxious to learn the Western branches, and especially English, to give proper attention to their own language. It may also be said that the new wine of Western learning does not go well in the old bottles of the Chinese language. But I would repeat it, that if our pupils are to help in the renovating or recasting of their own language, they must be proficient in it, to the extent of expressing their thoughts clearly and fluently in accord with its genius and style.

The new methods of teaching the character in preparatory schools, which are modelled after Western and Japanese primers and readers, will lay a foundation for easier acquirement of the rules of literary style. Probably the best primers which have yet appeared are those prepared by Mr. Wang Hang-t'ong, school teacher at the Presbyterian Mission Press, Shanghai. The purpose of the present paper is to suggest a thorough reform in the subsequent teaching of composition and literature somewhat after our Western models. In the past no models have been studied for the formation of style, save the classics, standard literary essays, the "Ku-wen" (古文), and the like. Why should not our enterprising educators enlist the aid of their most scholarly teachers in going through a few of the best books in various lines and give a good course in Chinese literature? The Chinese recognize a number of different divisions of literature, each with its own proper style and purposes and each of which, beside a mass of books of lesser excellence, contain a few works in especially clear and beautiful style. There are, for instance, histories, philosophies, novels (which



Wylie in his Notes calls essays), commentaries on the classics, etc. The Chinese classify their best novels as follows:—

“The First in Order of Talent (第一才子書) The history of the Three Kingdoms (三國志). Second (第二才子), The Golden-potted Plum. (This book is unreadable.) Then come novels entitled 水滸, 西廂, 琵琶記, and 西遊記. These rank as fifth, sixth, eighth, and tenth respectively in order of excellence. Of course I lay myself open to criticism in suggesting that any one should recognize these books; for there are prurient and obscene passages in every one. But on the other hand, there are noble passages in nearly all of them; and it is because Chinese literary men have looked down on this literature, save as something with which to sport or to while away months of retirement, that so much in their novels is impure. Yet they highly respect the *Wên-lí* or literary style and workmanship of them all. Let selections be made from such of these as are fit to be read for use in schools as guides in the formation of style. Such selections can be made, from novels and other works, which will stand as illustrations and examples of a clear and direct style of writing, as well fitted for the communication of thought in China as the style of our good writers in the West. We study in our Western colleges manuals of English and American literature, in which there are sketches of the lives of hundreds of noted writers and extracts from their works. The study of such extracts, under a teacher who can bring out the secret of their power, has given us in England and America an ever-growing number of excellent writers. If my premise is correct, viz., that Chinese writers of hundreds of years ago gave their country works worthy to stand to-day as criterions of style, simple, elegant, and forceful, let us urge the Chinese to make more of these models. An effort in this direction will go far to assist Chinese scholars in changing their literary style to meet the demands of the new era. And it will certainly assist our pupils in the acquisition of a free and simple style of writing their own language, an end which is certainly not attained satisfactorily under present methods, in or out of mission schools.

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### *Romanization in Mandarin.*



FRIEND interested in Romanization writes: Of the desirability and practicability of Romanization in our mission work in the southern coast districts of Ningpo, Formosa, Swatow, there is no question, nor in any place where it is used either in mandarin or other district. In all the mandarin districts its use has been limited and its practicability or desirability ques-

tioned by many. For more than twenty-five years there have always been some who have used it, and now the desire for it is so increased that it is most desirable, if not necessary, that something be done towards securing a uniform system. It is now even proposed that a paper in Romanized mandarin be published in Shanghai. Many ladies in schools and evangelistic work are hoping for some relief in their work by it. As to its great need in our work in mandarin no one should have any doubt, for all the reasons that hold good for it where it has been so successfully introduced and used, hold good in any and all the mandarin districts, if not even more strongly, notwithstanding the character in mandarin and easy wên-li is so effective.

A Romanization in mandarin for the whole of the mandarin districts is the important question needing immediate attention and settlement.

There have been two committees on this very task; one now for ten years, and the other for three, and still not a move in either of them; and either would have been able to settle this question before this if they had acted on it. The Committee of the Conference of 1890, for some unknown reason, has done nothing. The Committee of the Educational Association of China, appointed at its last meeting, was appointed to do this: "To prepare a uniform system of Romanization for the mandarin dialects." It is to be hoped the educational meeting in May next will require a report and urge and secure the completion of this important work.

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### *Teaching Romanized Vernacular.*

**M**ISS E. BLACK writes: In the women's class held at Pang-chuang I gave a good deal of time to teaching Romanized. In the class of ten, five, I think, were already able to read slowly. Three young women, eighteen years of age, could not read at all. In twenty days' time two of them learned to read easily and with intelligence. They could find the place by the page numbers and recognize the capitals and the stops. They read the whole of "Conversation with a Temple Keeper," "Foul-mouthed Tom," four or five chapters in Mark, and part of the catechism. The third read fairly well, but more slowly.

As Iâm-ts'au I examined the primary school. A class of thirteen children, varying in age from nine to fifteen years, had learned to read Romanized fluently in six months, going on with all the ordinary work of the school at the same time.

*Notes.*

WELL-KNOWN missionary in a private letter writes in regard to the subject of the Romanization of mandarin: "My own feeling on the subject is, that the time for talking is passed. What is now wanted is for those who feel the need for introducing it to the natives to *do it*. There are a good many systems in the field, each theoretically more or less perfect. Let their merits be practically worked for a few years, then let their excellencies and defects be canvassed, and from them all we shall be able to adjust things . . . . If I were engaged in definite mission work among the natives I would *start in and make it hum*, and in a few years report progress; but I have neither time nor inclination to engage in what appears to be barren discussion of the subject." "To devise some system which will fit all dialects is to my mind impossible. No system can do it, and the attempt to do it will retard the whole movement."

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We have been gathering facts concerning the degree of success which attends the teaching of Romanization and the advantages of this method in supplementing or taking the place of the Chinese character. There are many places where for the present the use of Romanization in teaching Chinese to read seems to be entirely out of the question. If some who have had successful experience in teaching Chinese to read the Bible in character will favor us with a short account of the methods employed and the results secured, it may be helpful to others who are interested in that line of work. Are there books prepared for this kind of educational work? What are they? what is the cost? and where may they be obtained?

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We heartily congratulate our Ningpo missionaries and the Chinese Christians of Chehkiang province upon the completion of their Ningpo Romanized Bible. It is the only complete Bible with references yet published in China. The translator is Rev. J. R. Goddard, D.D.; the British and Foreign Bible Society is the publisher, and the American Presbyterian Mission Press has done the printing. The work is a credit to all concerned in its production.

Some of the Shanghai missionaries are working vigorously in the cause of Romanization, and we hope to report substantial progress in the near future. A monthly paper, a hymn and tune book, and at least the four gospels with references, are a part of the programme proposed for the current year, besides a vigorous effort in the line of teaching it in schools, etc.

## Correspondence.

ACTIVITIES OF THE YOUNG MEN'S  
CHRISTIAN ASSOCIATION  
IN SHANGHAI.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I claim space in your valued periodical to refer to some features of the work of the Shanghai Young Men's Christian Association which have not found their way in the secular press? The Association and its departments are engaged in work for foreigners, Chinese, and Japanese. During 1901 there were 158 young men enrolled in Bible classes for systematic study, viz., thirty-nine foreigners, seventy-four Chinese, and forty-five Japanese.

The Association conducts thirteen religious meetings per week, and there have been thirty conversions, not counting inquirers, and including several of the gentry and three professors in foreign colleges.

In the educational classes conducted by the Association there have been enrolled 234 students as follows: sixty foreigners, ninety-four Chinese, eighty Japanese. There have been during the year 962 active and associate members connected with this work, not counting the members of the German garrison, who for several months were in attendance, but were not allowed to become actual members.

Faithfully yours,

ROBERT E. LEWIS.

ON THE TRANSLATION OF THE WORD  
DEACON IN THE NEW TESTAMENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The characters 執事 seem to be universally adopted by translators as the equivalent of the word *διακονος*. But is not the es-

sential meaning of the two terms widely different? In 執事 the idea of authority, of high place, is foremost. It is the phrase used in epistolary address to a magistrate. In *διακονος* the idea of humble—the humblest—service is fundamental.

Are we not playing into the hands of a national weakness—the love of the chief seat, the long robe and the greeting in the market place when we bestow this title of distinction upon the deacons of the infant church in China? Is not this the time to emphasize in the most forcible manner the command of Jesus that he who is chiefest should be servant of all?

The native leaders of the evangelical church must learn and practice this precept, or the church is doomed. And would it not assist them in the task to embalm in the title by which they are addressed, the idea of lowly service, as does the Holy Spirit in the Word, rather than that of superiority?

It would be interesting to receive suggestions from those who know the people and the language well for a title less open to this objection than the present. Similarly, as to the titles in common use for 'minister' and 'pastor,' 教師, 牧師. It must seem strangely inconsistent with our professed desire to cultivate the virtue of humility, to employ a little of one character of which Jesus has forbidden the use (Matthew xxiii:10), and which is more exalted than our non-Christian friends are accustomed to use in addressing us.

Would not the use of some such terms as 教僕 or 教牧 for 'minister' and 扶衆 for 'deacon' more nearly observe the Saviour's injunction and the usage of the Apostle Paul?

Yours in the faith,

SUGGESTION.



## CHILDREN'S SCRIPTURE UNION.

*To the Editor of*

## "THE CHINESE RECORDER."

DEAR SIR: The sympathetic co-operation of all who are working among young people in China is asked on behalf of the Scripture Union connected with the Children's Special Service Mission which, in its work at home, has been instrumental in leading very many to know and love the Lord Jesus Christ as their Saviour.

The Scripture Union was commenced as a branch of the work of the Mission in 1879, in order to band young people together for the regular daily reading of the Word of God. There are about 4,500 branches of the Union in Great Britain and more than 1,200 in foreign countries; the work in such mission fields as India and Japan being specially encouraging. The Chinese branch of the Union was started in 1886 under the care of the much-respected Mr. Dalziel, and has a membership of over 1,500.

It is impossible to get accurate statistics at present, as Mr. Robert Watt, who kindly took charge of the preparation and despatch of the portions during my last furlough, died in the course of the year, and a number of the friends who were practically interested in the Union have not fully resumed the work which was upset by the troubles of 1900. The Children's Special Service Mission has a sad interest in the losses in Chihli, as one of the martyred missionaries in Pao-ting-fu was Mrs. Bagnall, an early and earnest worker in the children's services connected with the mission in London.

*Provincial Secretaries.*

Considering the size of the field and the desirability for steady and sympathetic development of the

work we have endeavoured to put the branches under the care of provincial secretaries. Rev. Walter C. Taylor (Wan-hsien, *via* Ichang) undertakes for Sz-chuen; Miss Wolfe (Foochow) for Fuhkien; Miss E. H. Eacott (Hankow) for Hupoh. Chehkiang province has been under the charge of Miss Moule, the dearly-beloved daughter of Bishop and Mrs. Moule, Hangchow. Her death leaves a blank in various departments of missionary work, and involves the Scripture Union in a double loss, as in addition to her work as provincial secretary, she was a diligent and successful translator for the series of leaflets issued in connection with the Union. We are glad to be able to report that her sister, Miss J. F. Moule, has expressed her willingness to take up her sister's work.

We will be glad to hear of friends willing to act as secretaries for the provinces not thus provided for.

*Methods.*

Provincial and local secretaries have been allowed a free hand. It is hoped that, as far as possible, services will be held for young people. The number of weekly, fortnightly, or monthly gatherings held in the home lands is a most encouraging feature in the Union's work. Where such meetings have been held, much good has been accomplished, and incidentally it has been proved what a real power for good the Scripture Union has proved,—how those who have been regularly reading the Scriptures come with prepared hearts ready to listen to the gospel call.

As an instance of what is being done in China we quote from a letter we received last year from Mr. Gordon Harding, of Tsin-cheo, Kansuh:—

"You will be glad to know our S. U. members still daily read their portion, and we on our arrival last month restarted our special meeting at ten a.m. on Sunday morning, when about a dozen

gather, and we talk over the leading topics of the week; the meeting being led in turns by the young Christians. We then specially pray for the 'S. U.,' and I tell them of some of its doings; we are now praying for the special mission to Australia and for seaside work."

We are glad to learn that Mr. Harding is endeavouring to introduce the Union into other stations in the province of Kansuh.

#### *Subscriptions*

will be thankfully received by the Hon. Secretary in Shanghai, or by the Provincial Secretaries, to defray the expenses incurred in carrying on the work in China. No regular charge has hitherto been made for Lists of Readings; it being left to the members themselves to give as they feel able. The smallest offerings are appreciatively received. One friend once wrote regarding her boarding-school boys: "They have brought in 110 cash (less than threepence); some giving twenty as a thank-offering. I have added to it to make the whole amount to \$1, which I am glad to send to this object."

#### *Publications.*

*First*, we have the Scripture portions for the year printed in Chinese, beginning with the Chinese New Year. This is the third year of a five years' course. In each year there are taken up two of the Gospels, some of the Old Testament Historical Books, three or four of the Prophetical Books, and three or four of the Epistles. The Acts of the Apostles and many of the Psalms are read twice during the five years. In the New Testament, with slight exceptions, the whole of each book is read; in the Old Testament Books the most suitable portions are chosen.

*Second*. Picture leaflets have been published in various foreign languages by the Children's Special Service Mission. There are three pages of letter press and one large picture (samples may be had on

application to the Mission Press book room, or to myself). The aim is to convey in each leaflet a clear gospel message to young people, and as a truth is capable of being readily impressed upon the young mind by means of a narrative, true and appropriate stories are frequently translated. These leaflets have hitherto been prepared in Wên-li and Mandarin, but manuscripts for a new set in Foochow colloquial, as well as in Wên-li, have been prepared by Miss Wolfe, and await the arrival of the pictures before printing. Tracts in other colloquials are being arranged for.

*Third*. A Wên-li translation of "Walking in the Light," the well-known "Daily Help for Young Christians," by Mr. T. B. Bishop, the Hon. Secretary to the Children's Special Service Mission, may be had for free distribution; new editions are being arranged for.

It is our hope to be able to arrange for some such notes in Chinese on the daily portions as appear in *Our Own Magazine*. Copies of this periodical (in English) may be had on application.

#### *Further Information*

will gladly be supplied on applying to any of the friends mentioned above, or to myself. We will welcome, also, any hints that may be given as to how the Union may be made more useful in China. Its work is one of building-up. Alike with us, our native brethren and sisters, their children, and the young people in our day and boarding-schools, need a daily portion of spiritual food. We therefore appeal to all who have experienced the life-giving and life-sustaining power of the Word to help on this effort toward systematic Bible reading and the bringing of our young friends, especially, to the fountain head of truth.

Yours truly,

GILBERT McINTOSH,  
*Hon. Secretary for China.*

## Our Book Table.

### 婚姻補偏救弊論.

We have received a little tract with this title, purporting to be issued by Mrs. C. A. Nelson and teacher (林) of Canton. It is a criticism of Chinese marriage customs, some of them peculiar to Canton. The writer is evidently a heathen. He believes in nothing but heaven and earth and Confucius, a quotation from whom closes his brochure. His remarks are of course the usual things which come natural to the pen of the Confucianist moralizer, who is always strong on the duty of frugality and the wrong of display on such occasions. We see no reason why Christians should spend money in printing or circulating the essay.

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A new *Natural Elementary Geography*. Compiled and adapted from Redway and Frye. By Alice S. (Mrs. A. P.) Parker. Presbyterian Mission Press. Price, 80 cents.

With no small expense of time, thought, and money, backed by years of experience gained in school work, and bringing to the work both wisdom and love, the late Mrs. Parker has given to the missionary body and to the Chinese people a valuable work in the primary geography which has recently been issued from the Presbyterian Mission Press, Shanghai. The book has two hundred illustrations; one hundred of them being entirely new photo-engravings, and eight beautifully colored maps. There are also latest tables of areas, population, length of rivers, height of mountains, etc., and the Chinese text is printed in large or ming type, so that the book is every way a pleasure to contemplate.

*China and the Boxers*. By Rev. Z. Chas. Beals. M. E. Munson, publisher, 77 Bible House, New York. Pp. 158. Paper, 30 cents; cloth, 60 cents. Presbyterian Mission Press.

This book was prepared and published while Mr. Beals was in America on a vacation which the Boxer troubles made necessary. He begins by giving some account of the Boxer organization and the reasons for this movement. The larger part of the book is taken up with an account of the events connected with the siege of Peking, followed by a description of the sufferings and marvelous escapes of several companies of missionaries who fled from the troubled districts of the interior. The book has a number of interesting and helpful illustrations and gives a pretty good idea of the subject treated. While its literary merit is not of the highest order, it is well worth the modest price which is asked, and the author has shown good judgment in his selection of interesting material from various missionaries whose graphic narratives compose a large part of the book.

J. A. S.

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泰西十八周史攬要, *The Eighteen Christian Centuries*. By the Rev. James White, author of a "History of France," etc. Published by the well-known firm of William Blackwood and Sons, the educational publishers of Edinburgh and London.

The S. D. K.'s version of MacKenzie's Nineteenth Century has had a phenomenal sale. The Society by this new work intends to complete the history of the world from the Christian era to the present time. The present work is not a church history. It is a history of the world, i. e., the Christian part

of it, written by a Christian historian, who believes that Christianity was the main formative force of that history, and therefore calls the centuries Christian. In fact the history could not be written without reference to the currents of Christianity which moved over the face of Europe, no more than the history of England could be by the late J. R. Green without the same substratum.

Mr. White deals with the history according to centuries. He sketches the broad outlines and characteristics of each century without the minutiae of the mere annalist. Kings and their doings have no concern for him unless they mightily affect history. People and thought are his chief subjects of interest, and these are the themes educated men of every nation should be familiar with. This Chinese version improves on the original where Chinese readers require additions or modifications and besides has four maps and numerous illustrations not found in the English work. We are not surprised to learn that in a few months the first edition is nearly sold out, for the volumes are attractive and timely. They came out just at the time of the recent educational edicts. Every reading room and library in the country should provide copies for its readers.

*Unused Rainbows. Prayer Meeting Talks.*

By Louis Albert Banks, D.D., author of "Christ and His Friends," "The Unexpected Christ," etc., etc. F. H. Revell Co. 1901. Pp. 194. \$1.00.

This volume consists of forty brief essays, the first of which, giving the singular history of the way in which a poor community on the coast of Maine became rich by selling water-logged drift wood dredged up, gives the title. The salts of soda and combinations of iodine and chlorine gave rainbow

tints to the flames, making this a fashionable New York fuel, a fact the homiletic uses of which are evident. The style is familiar, the ideas sound and sensible, and the teaching invariably wholesome. For real talks in a real prayer meeting they strike one, however, as being somewhat too devoid of explicit Scripture basis and of Scripture citation and illustration, but they would make admirable contributions to a religious weekly. The author is well-known as a thoroughly wide awake Methodist preacher who had many messages for the men of his time. On page 17 now is misprinted for nor, and on page 132 a word has dropped out.

*The Spirit of God.* By G. Campbell Morgan, author of "God's Methods with Man," "The Hidden Years at Nazareth," "Discipleship," "Life Problems." F. H. Revell Co. Pp. 246. \$1.25.

This work is divided into six "Books" of twenty chapters, examining the teaching of Scripture on the subject of the work of the Spirit and concluding with two "Books" of six chapters on "The Spirit in the Individual," and "The Practical Application."

The teaching, it is useless to remark, is wholesome and scriptural, and the book is certain to find wide reading. Mr. Morgan is very strenuous as to the importance of confining the term "Baptism of the Spirit" to the experience of regeneration, reserving the phrase "filling of the Spirit" for later blessings. By some this is considered to be the author's most important work.

The same publishers send a copy of Mr. Morgan's pamphlet, "All Things New," which is an admirable booklet to put into the hands of those beginning or disposed to begin the Christian life. It is strong and thorough and should be widely circulated.

A. H. S.



NEW PUBLICATIONS OF THE S. D. K.  
**天地奇異志. Wonders of Nature.** By  
 the Rev. W. G. Walshe.

The above work, as its title denotes, is a description, in simple language, of the Phenomena of Nature and the Laws which govern them. It contains some of the latest views of science on the subjects specified, and is well illustrated by many interesting plates. It should prove more entertaining than any work of fiction, and its price, five cents per copy, should bring it within reach of even the poorest.

**廣學類編. Handy Cyclopedia,** in six vols. Price \$1.30 Translated under the editorship of Timothy Richard.

It has sections on history, geo-

graphy, geology, literature, science, mathematics, commerce, medicine, weights and measures, social customs, domestic economy, manufactures and sports, together with a thousand other interesting facts which will delight the young inquiring mind of China.

**印度史概要. Sir William Hunter's Short History of the Indian Peoples,** in three vols. Price \$0.40. Translated under the editorship of Timothy Richard.

The author, Sir William Hunter, is acknowledged by all to be the best authority on Indian topics of all kinds. It is to be hoped that this translation will be found valuable for use in Chinese schools and colleges.

### In Preparation.

Editor: D. MACGILLIVRAY, 41 Klange Road, Shanghai.

In this department we propose to print a list of books in preparation, so as to obviate needless duplication of effort. Authors and translators are respectfully requested to inform this department of the works they have in preparation. All who have such work in view are cordially invited to communicate with the Editor. To prevent the list swelling unduly, three or four months will be considered sufficient advertisement, and new names will replace the old.

History of Four Ancient Empires ...	Rev. S. Couling
Systematic Theology, 10 vols. ...	Rev. A. G. Jones
Restatement of Old Truth ...	" "
Chart of Human Development ...	" "
Religious and Theological Vocabulary ...	" "
Life of the late Geo. Müller, of Bristol ...	D. MacGillivray
School Geography ...	Rev. W. G. Walshe.

Pouchet's The Universe, Rev. D. MacGillivray.

Classified Descriptive Catalogue of Current Christian Literature (in press) ...	"
Geography for Home Readers, Vol. III. ...	Mrs. Williams.
Safety, Certainty, and Enjoyment ...	Chas. G. Roberts

Mr. E. C. Horder, C M. S., Pak-hoi, S. China, writes that the following books are now being printed at the Pakhoi Mission Press, viz.,

1. Whole Bible in Cantonese Colloquial (Romanised); now ready, four Gospels and Acts in one volume; price \$1.50. Also in course of preparation, "Thanksgiving Ann," in Cantonese Romanized, from Mrs. Fitch's translation.

The S. D. K. are completing arrangements with Drs. Pott and Parker of Shanghai, whereby it is expected that a large number of important text-books will be ready within a year. What books are in preparation will be announced in due time.

## Editorial Comment.

THE Fourteenth Annual Report of the Society for the Diffusion of Christian and General Knowledge is worthy of more than a passing notice. It is a pamphlet of forty-seven pages and is embellished with four half-tone engravings—one being of Prince Chun, one of a member of the Grand Council, and two of members of the Foreign Office; the latter three having been martyrs for their fidelity to foreigners—or rather, shall we say? to the highest interests of their own country. The S. D. K. seems to have been “raised up” for just these times. While being truly “Christian” it yet supplies literature of a kind that is being called for by the more enlightened Chinese on all sides, and is certainly one of the most useful and far-reaching of all the various missionary agencies. We were sorry to see that at the annual meeting of the Society some of its supporters thought that the literature ought to be less Christian, *i.e.*, more exclusively secular, leaving the religious element to the Bible and Tract Societies. But from the beginning, we are glad to say, the S. D. K. has been most decidedly Christian. It owes its inception and present prosperous condition to the push and energy of missionaries, who would never devote their time and labor to it unless it were such. We believe the Society has a grand future before it, and the present Report is full of inspiration. The demands upon its resources are greater than ever before, and

every effort is being made to make the S. D. K. a power for the emancipation of China.

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REV. R. A. TORREY, D.D., is on a tour round the world, and is now in Japan. He expects to arrive in Shanghai about the middle of March and spend a month in China. Dr. Torrey is widely known as a writer of books and lecturer on the study of the Scripture, and it is hoped that he may be able to give a series of addresses in Shanghai and other places. He has been in charge of the Moody Bible Institute since 1889 and pastor of the Chicago Avenue Church since 1894, and the Church has grown and been greatly prospered under his pastorate. Not a few of the missionaries now in China have sat under his instruction, and all speak in the highest terms of his ability to make the study of the Scriptures interesting. We trust his services in China may be abundantly blest.

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THE timely and thoughtful article by Mr. Bonsfield which we publish in this issue of the RECORDER is well worth the consideration of all the missionary body. Whether or not they are prepared to endorse his three suggestions in their entirety we do not now stop to discuss. But the act of the native preachers, who “passed unanimously a resolution declaring that if one of their number should in any way undertake any such business

(lawsuits), he ought to be immediately dismissed from mission employ," certainly has a good ring to it. There is little question but that herein lies one of the gravest difficulties which now besets and will increasingly beset the infant and growing church in China. The missionaries and those associated with them have, by the force of circumstances, been given a position and a power in the land which, unless rightly used, will work disaster to the cause of Christ. Twice within the past week the writer has been besought with the greatest insistence to intervene in cases in which, to listen to but one side, there would evidently seem to be a call for interference. To a native preacher or helper the pressure would be vastly greater, and it would require the greatest firmness and wisdom to decline. They wish to be kind and helpful to the distressed, and here is a case which seems extremely plausible. Injustice ought not to be permitted to triumph over justice. And, it *might* help the cause. But woe to the preacher who gives way to such specious reasoning, or to the foreigner who allows his native helpers to so far depart from the fundamental principles of the Gospel of Christ. Nothing but harm can come from it in the long run. May our missionary brethren be given wisdom and strength in this hour of need.

THE *West China Missionary News* no longer comes to us mimeographed as formerly, but is well printed on good white paper, with green cover, and contains a good amount of interest-

ing reading matter. It is printed at Chungking by the new Mission Press there, and we congratulate the publishers as well as the editor on the success of their new enterprise.

REV. W. M. HAYES says in regard to the objectionable clause in the rules and regulations for the new educational institution being founded at Chi-nan-foo, which seemed to commit all pupils to the worship of Confucius: "The special rule referred to as well as some others were added by Governor Yuen to the rules after they left my hands. It goes without saying that I do not approve of such worship. On the other hand, it must be remembered that Governor Yuen yielded the great point of cessation of all school work on Sabbath, so that not only myself but all Christians in the college enjoy unrestrainedly the work and service of that day. Not only so, but Christians are exempt from the worship referred to." We are glad to publish this, as some have thought strange that Dr. Hayes should have allowed such rules to go forth with his sanction.

MISSIONARIES residing in the interior and ordering goods from England or America should be careful to instruct the shipping agents at home to send *bill of lading* and *copies of invoices* to some accredited agent in Shanghai, who will pass the goods through the Customs and forward them. We make these remarks because trouble is continually being made by their non-observance. Parties living

in the interior order goods; the bill of lading and invoice is sent to them in some far way city in the interior, and meanwhile the goods are detained at Shanghai, or possibly some other treaty port, and after some two weeks are opened by the Customs and examined, and often goods lost or injured. As a rule it is not possible in England or America to get a bill of lading to a port further than Shanghai. People at home, many of them, do not know this. Hence the missionaries in sending their orders should be careful to give explicit instructions, that may save much trouble to themselves and others.

We heartily congratulate Dr. GRIFFITH JOHN on being able to celebrate the seventieth anniversary of his birth, whilst journeying in Hunan. It was with deep regret that we heard of the illness which prostrated him in his journey, and we feel sure our readers join with us in fervent petitions that his exceptionally useful life may long be spared. In the course of this journey Dr. John was much impressed with the great kindness shown by the officials, high and low alike. "I did not know before," he says in his letter to the *N.-C. Daily News*, "that these men had so much heart in them; in fact I had taken it for granted that they had no heart at all. My illness, coupled with my age, seemed to draw out what is tenderest and best in them. It is often said that the missionary is despised and hated by the Chinese people, and especially by the Chinese officials. I think the facts which I have already given in this

letter (and many more might be given), prove conclusively that such is not the case. I am a missionary, a pronounced missionary, a missionary everywhere and always, and yet no one could have been treated with greater courtesy and kindness than I have been treated on this journey."

• • •

ALTHOUGH printing six extra pages this month we are glad to present as a frontispiece a picture of an audience hall in the Imperial palace. Dr. Edkins, who visited Peking last year, kindly gives the following particulars:—

"The inscription 正大光明 Cheng-ta-kwang-ming—correct, broad, bright, and clear—is placed over the throne in the Chien-tsing-kung 乾清宮. This lofty imperial hall is the fourth in order of the halls in the palace. By the new rule the foreign ministers when received in audience by the Emperor enter by the chief palace gate on the south, pass the three halls in imperial chairs and are received in the Chien-tsing-kung. The emperor is seated on the throne when they arrive.

The long inscriptions mean, The Emperor should communicate correct principles to the nations, be careful in behaviour and adjust his thoughts to lasting excellence. He widely spreads the five classics. He will not treat the people lightly, and in this only does what is difficult.

The short inscriptions mean, He should strive to be mild and kindly while establishing the imperial principles taught perfectly by the sages. He should be unique in purity and singleness of purpose. The law of truth should rest on his person. A lucky sentence in the centre means, "May happiness befall the Emperor."



When on the day arranged, January 27th, 1902, the foreign ministers arrived in the Chien-tsing-kung, the Empress Dowager was seated on the throne and the Emperor sat below her. This, however, can be only temporary.

THE January number of the *Missionary Review of the World* contains a statistical table of the missionary Societies of the world for 1901, which contains some interesting figures. It gives the total communicants as 1,326,522, with a total addition last year of 85,155. Ordained natives,

4,169; ordained missionaries (foreign), 5,074, 3,322 laymen and 5,742 single women. This latter figure does not look as though the Boards and Societies at home thought that it was a mistake to send single lady missionaries into the field. The total expenditure was \$16,174,966, a large sum, seemingly, but yet not large when we reflect upon what is being spent in these days for interoceanic canals, transcontinental railways, ships of war, and the like, and remember that this is all in the interests of peace among men.

## Diary of Events in the Far East.

January, 1902.

According to the *N.-C. Daily News* the following is the outline of the Russian Minister's reply to the Peace Plenipotentiaries, Prince Ching and Wang Wen-shao:—

"The terms concluded with the late Plenipotentiary, H. E. Li Hung chang, are satisfactory to us, and they protect Chinese interests and discourage the interference of other Powers, and I had therefore no reason to think that there could be any objection whatever on your part. It is quite inconceivable that you should want to modify these terms, and I do not know how to reply to your demand. I shall, however, at all events, communicate with my government and await its instructions."

7th.—Departure of the Court from Pao-tung-fu for Peking in twenty-one railway carriages; engine gorgeously decorated. The train arrived at Ma-chia-p'u at 12 o'clock. From the station to the southern gate of the Chinese city, a distance of about three miles, the road was guarded by troops of General Ma Yü-kun and Viceroy Yuan Shih-kai. The Emperor and Empress Dowager were plainly visible to the foreign on-lookers, the latter receiving bows from the Empress Dowager at the Ch'ien-mên. Although the return of the Court was made to assume the air of a triumphal progress, it was evident that there was no feeling of triumph in the mind of the Empress Dowager as she approached the end of her journey.

13th.—The Rev. E. J. Hardy, mili-

tary chaplain at Hongkong, reports that at midday a company of 200 Chinese soldiers fired on the steamer *Nanning*, on the West River, wounding the Rev. Charles E. L. Cowan, chaplain of H. M. flagship *Glory*, through the knee. A European customs' officer has his leg grazed.

25th.—According to a *N.-C. Daily News* telegram Viceroy Yuan Shih-k'ai has secretly memorialised the Throne suggesting certain reforms in the formation of the Ch'eng-wu Ch'u (Board of Government Affairs):—(1). That there should be engaged an advisory staff consisting of a Britisher, an American, a Japanese, a Russian, a German, and a Frenchman. (2) The officials of each province shall send two or three well-known, enlightened, and experienced men, who thoroughly understand the needs and condition of their own provinces, who shall form an advisory staff on provincial affairs. (3) To invite and avail of the services of men who have been abroad and possess good education and experience, regardless of the rank they hold. (4) To select able and talented men from the Foreign Ministry.

27th.—Audience was granted this afternoon in the Ch'ien-ts'ing Throne-hall to the Ministers, etc., of the Foreign Powers by their Majesties. The Empress Dowager spoke in Manchu, which was translated into mandarin by Prince Ching to the Foreign Ministers. The audience lasted a little over half-an-hour.

COLLECTED  
BY  
H. J. HARDY

## Missionary Journal.

### BIRTHS.

- At Tientsin, January 16th, the wife of Rev. J. D. LIDDELL, L. M. S., of a son.
- At Hankow, January 18th, the wife of Rev. H. B. SUTTON, W. M. S., of a son.
- At Hsiao-kan, January 18th, the wife of Rev. W. H. GELLER, L. M. S., prematurely, a son (stillborn).
- At Chinkiang, January 24th, the wife of Rev. S. ISETT WOODBRIDGE, S. P. M., of a son.
- At Ningpo, January 25th, the wife of Rev. R. F. FITCH, A. P. M., of a son (Robert Elliott).

### DEATHS.

- At Chang-teh, Hunan, December 17th, CARRIE GOODRICH, wife of Dr. WM. KELLEY, Cumb. P. M.
- At Edwardsville, Ills., U. S. A., December 24th, Esther, daughter of Rev. and Mrs. J. F. PEAT, M. E. M., Chungking, aged 14 months.
- At Shanghai, January 12th, of scarlet fever, KATHLEEN EMILY, eldest child of Rev. and Mrs. W. M. CAMERON, aged 5 years and 5 months.

### MARRIAGES.

- At Hongkong, December 31st, Miss BEATRICE VALE, of Melbourne, Australia, to Rev. H. L. W. BEVAN, L. M. S., Shanghai.
- At Chungking, January 7th, Miss M. LIVINGSTONE to Mr. W. T. HERBERT, C. I. M.
- At Shanghai, January 8th, Miss ANNA TRÜDINGER to Mr. W. R. MALCOLM; also, Miss E. BELL to Mr. AUGUST TRÜDINGER, all of C. I. M.
- At Shanghai, January 21st, Miss M. MACPHERSON to Mr. A. O. LOOSELY; also, Miss E. A. RODGER to Mr. R. W. KENNETT, all of C. I. M.

### ARRIVALS.

#### AT SHANGHAI:—

November 30th, Misses E. GOUDGE, A. GRAHAM, G. LEWIN, Hangchow; Miss E. F. TURNER, Shao-shing (all returning); Rev. W. J. WALLACE, for Ningpo; all of C. M. S.

December 14th, Miss A. R. S. ASHWELL for Ningpo; Mr. and Mrs. E. A. J. THOMAS (formerly in Africa); Rev. I. A. HICKMAN, wife and child (returning); Miss MARKS (new), Mr. J. G. BEACH, Mrs. O. M. JACKSON and three children, Miss DIGBY (all returning), and Miss SOBEY (new), all of C. M. S., West China.

December 28th, Miss ANNA HAALAND, N. L. M., Lao-ho-k'eo (returning);

Misses HILDA RODBERG and HILDA JOHNSON, S. A. M. C., for Fan-ch'eng.

January 1st, Dr. JOHN MACWILLIE, Dr. WALTER T. CLARK, from America, for C. I. M.

January 3rd, Mr. W. D. and Mrs. RUDLAND and daughter, Dr. and Mrs. WM. WILSON and two children, H. S. and Mrs. CONWAY and child, W. T. GILMER, A. ARGENTO, H. J. MASON, A. JENNINGS, Misses F. LLOYD, F. H. CULVERWELL, FOWLE, and A. SIMPSON (all returning) from England; Miss M. L. HARMS, from Sweden, all of C. I. M.; Mr. and Mrs. O. M. SAMA and Misses SIGRID and HASTA BJÖRGUM (returning) and Misses ANNA LARSENSEN and CAROLINE HOLM (new) for N. W. L., Lao-ho-k'eo.

January 7th, Mr. O. and Mrs. BURGESS and two children, Miss B. WEBSTER (returning), Misses E. A. GLANVILLE and M. McINNES, from Australia, for C. I. M.

January 14th, Rev. and Mrs. D. N. LYON (returning), A. P. M., Soochow.

January 22nd, Misses A. B. HARTWELL (returning), M. D. WILLIFORD, and J. L. PETTIGREW (new) for S. B. C., Shantung; Rt. Rev. Bp. GRAVES, A. C. M., Shanghai, Rev. H. R. TALBOT, for S. P. M.

January 24th, Messrs. FRED. BIRD, E. O. BARBER, D. F. PIKE, R. L. McINTYRE and J. W. WEBSTER, from Australia, for C. I. M.

January 27th, Mr. W. and Mrs. WESTWOOD and two children, from Australia, for C. I. M.; S. P. and Mrs. SMITH and three children, and G. A. ANDERSON, from England, E. O. BEINHOFF, from Sweden, all for C. I. M.; Mr. W. L. THOMPSON, wife, and child (returned) for B. and F. B. S., Shanghai.

January 30th, Rev. W. H. LACY, M. E. M., Foochow; Dr. ROSE PALMBERG, S. D. B., Shanghai; Mrs. M. K. WILSON, and two daughters, M. E. C. S., Shanghai.

#### AT CANTON:—

December 19th, Rev. G. H. McNEUR, from New Zealand, for N. Z. Pres. Ch. M., Canton.

### DEPARTURES.

#### FROM SHANGHAI:—

January 8th, Rev. E. R. GEDYE, W. M. S., Hankow, for England.

January 22nd, Dr. E. H. EDWARDS, S. Y. M., Tai-yuan-fu, for England; Rev. W. H. MURRAY, Peking, for England.

January 27th, Mr. A. GRACIE, C. I. M., for England.

## Some Facts about a Forth- coming Book.

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Its title is to be "Christians of Reality."

It will contain the principal addresses delivered by Mr. Mott during his recent visit to China.

It is vigorous, fresh, and inspiring.

It would cost ordinarily one dollar and a half in cloth and one dollar in paper; but through the generosity of a friend we are able to sell it, postage free, for fifty cents a copy in paper and eighty cents in cloth.

Before the first announcement appeared over one-fourth of the edition had been sold.

There is not a large number left. This is a real opportunity, but to take advantage of it one should order at once.

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Address D. WILLARD LYON, *Editorial Secretary,*  
29 Kiangse Road, Shanghai.

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Notice this page each month for the latest news about the publications of the College Young Men's Christian Association.

# VALENTINE'S MEAT-JUICE.

ENDORSED BY THE MEDICAL PROFESSION OF UNITED STATES, GREAT BRITAIN, & GERMANY  
AND EMPLOYED BY THE EMERALD, INDIAN, AND CLAY REGIMENTS AND THE ARMY AND  
NAVY OF THE UNITED STATES.

SICKEN HOSPITAL, SOOCHOW, CHINA, February 24th, 1885.

I have used Valentine's Meat-Juice with most gratifying results in several cases.  
A Case of Post-Partum Hemorrhage—Lady aged 35; lost an enormous quantity of blood; hemorrhage was checked, but patient sank rapidly from exhaustion; stimulents only gave temporary relief, an amount of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 to 12, two teaspoonfuls every ten minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is today a hearty, healthy woman.

He also gives a case of cholera-infantum, and adds:—

In both cases the peculiar merit of the Meat-Juice lay in its being able to supply a stimulating medium as near as possible to the blood as can be well obtained. In the case of other preparations, more or less of digestion is necessary before assimilation can take place; this is not so with Valentine's Meat-Juice, it is ready for use, whether in the stomach, upper or lower bowel. It is an excellent thing to give by rectal means, with or without brandy.

The Meat-Juice contains much nourishment, is readily absorbed, is very palatable and is not greasy. I use it daily in hospital and private practice, and feel that I cannot recommend it too highly.

WALTER E. LANBETH,

Surgeon-Chief, Soochow Hospital.

## TESTIMONIALS.

New York.  
I prescribe  
Valentine's Meat-  
Juice daily, and find  
it better than any  
preparation of the  
sort I have ever  
used.—J. MARION  
SIMS, M.D.

GEORGE H. AL-  
LIOTT, M.D., in  
the British Medical  
Journal, December  
15th, 1888, "I would  
advise every country  
practitioner to al-  
ways carry in es-  
sential cases a bottle  
of Valentine's Meat-  
Juice."

Washington, D.C.  
I have used large-  
ly Valentine's Meat-  
Juice and consider it  
the best of them  
(med.) preparations.



It was used by the  
late lamented Presi-  
dent Garfield, during  
his long illness and  
he derived great  
benefit from its use.  
—ROBERT REYNOLDS,  
M.D.

## INTERNATIONAL EXHIBITION 1878.

### EXHIBIT OF AWARDS.

"For excellence of  
the method of its  
preparation, where-  
by it more nearly  
represents fresh meat  
than any other ex-  
tract of meat, its  
freedom from dis-  
agreeable taste, its  
powers for immediate  
assimilation, and the  
purity in which  
it retains its good  
qualities it was  
awarded."



